

The Pacific, A WEEKLY RELIGIOUS AND FAMILY PAPER, was first issued in August, 1851. Till 1864 it was published in behalf of the Congregational and Presbyterian Churches jointly; after that, it was published in the interest of the General Association of California, by a committee of ministers and laymen, edited by a committee of ministers, until 1879. It is now owned and published by "THE PUBLISHING COMPANY OF THE PACIFIC"—an incorporated company. The Directors for 1889 and 1890: Stephen S. Smith, John Henderson, W. M. Searby, I. P. Rankin, John Kimball, A. L. Van Blarcom, Joseph Hutchinson.

The Pacific.

First Pure, then Peaceable; without Partiality and without Hypocrisy.

WHOLE No. 2003.

SAN FRANCISCO, CAL., OCTOBER 1, 1890.

VOL. XXXIX: No. 40

FROM OREGON WESTWARD TO PALESTINE—VII.

BY REV. H. V. ROMINGER.

The consulates of the different governments represented at Jerusalem have windows assigned them in the gallery of the church, to which they can bring the citizens of their respective countries to witness the ceremony of the Greek fire in the Holy Sepulchre church. A party of twelve Americans had made arrangements to be conducted from the consulate under the charge of the Kawass to the church at the appointed time on the eventful day. Our guardian, the Kawass, marched on before, an imposing figure bearing the sword and coat of arms of the great Republic. He was working for backsheesh, however, like everybody else in this country. He was gotten up in grand costume with baggy trousers and braided coat, and carried in his hand a huge truncheon loaded at the bottom, which rang as he struck it on the pavement. This was a sign that somebody was coming, and a warning to those who were not "somebody" to clear the way. He pushed to the right and left if the crowd did not move out of the way fast enough. Thus escorted, and feeling our dignity and personal consequence, we reached the door of the church and faced the raging mob. Here we arranged ourselves in Indian file, each man placing his hands firmly on his predecessor's shoulders, while the majestic Kawass headed the phalanx. In this style, with much struggle, push and pluck, we pierced through the howling crowd of priests and people and jostling soldiers, and made our way to the stairs which led up into the gallery. Arrived at our places just opposite the church of the Holy Sepulchre, we had a capital point from which to observe the whole amazing spectacle and fearful orgie enacted below. Three or four hundred Turkish soldiers with polished muskets were drawn up in two lines, keeping a small passage clear around the chapel of the tomb. A struggling, frantic crowd, densely packed, filled the remaining space and surged up against the stolid soldiers like the waves of an angry sea. Every now and then a fearful rush was made from behind, which carried soldiers, priests and all before it. The grand struggle was to get near the round opening in the side of the chapel, through which the flaming torch was to be handed, so as to be first to snatch the sacred fire. Six thousand people were engaged in this indescribable tumult, shouting, fighting and yelling like wild demons. Hundreds had taken their places the evening before, and slept all night in the church, some even binding themselves fast with cords to the sepulcher in order to be on hand the next day in time for the most stupendous event of their lives. The Turkish soldiers would brace themselves against the pushing crowd, but at times they were completely lifted from their feet and swept away by the frantic multitude, whose excitement could not be restrained. They rolled in like a tide through the doors and surged about the sepulcher in every direction like the roaring of the ocean. Into the melee Turkish officers would rush and beat soldiers, priests and people over head, face and shoulders most liberally with whips and canes. In front of the hole from which the fire was to issue stood a burly Greek priest. Every now and then he would collar an enterprising pilgrim, and, lifting him clean from his feet, hurl him into the ranks of soldiers, who, in turn, would belabor him, and then toss him over their heads back into the crowd. Strong and brawny young Syrian Christians stood above the heads of their fellows on the projecting bases of the huge columns to which they clung, and would leap down on the sea of heads below. They would be tossed and hurled and whirled and rolled about amid deafening yells, while Turkish officers made frantic efforts to reach them with their whips. After keeping this up for some time, the young athlete would crawl back over the platform of heads to his perching place, and soon repeat the performance. That none were hurt and killed, and that this fearful row did not culminate in a free fight, passed my comprehension.

The tumult and uproar continued for the space of more than three hours, when a little after two o'clock the Greek patriarch, in gorgeous robes, with an attendance of priests bearing banners and swinging incense, emerged from the Greek chapel. Three times they marched around the Chapel of the Sepulchre in the passage kept clear by the soldiers. They moved with slow steps, chanting hymns and singing barbarous Greek with stentorian voices. At the side of the patriarch marched a Greek merchant from Smyrna in brilliant dress. He had bought for \$300 or \$400 the privilege of lighting his torch first at the holy flame.

The patriarch entered the Chapel of

the Sepulchre. All the lights had been extinguished and the church was in darkness. Presently there was a gleam of light, a torch was handed through the aperture, and in an instant it flashed in the eyes of the great assembly. Then came the supreme moment and the grand tug of war. The scene which followed beggars description. You must imagine it as if almost instantly the whole building was aflame with light. It shot up into the galleries; it flew from hand to hand; it ran over the arches and up into the great dome and lit the myriad lamps. The vast crowd swayed to and fro; they fought and struggled to catch the fire; they tore their garments and strewed them on the floor; they actually washed their faces in the sacred flame; they ran like frenzied demons round the sepulchre, shouting: "O, Jews, yours is the feast of Satan; ours is the feast of God!" while above the mad revel and roar below rose a dense black smoke from the thousands of candles, and the wild clangor of the hundred bells of the great cathedral. Young men, with bared arms and legs and stripped for the race, had been among the first to catch the fire, and went bounding through the streets and out of the gates, rushing over hills and valleys to carry the holy light to Bethlehem, Jaffa, and remote villages and hamlets.

The spectacle was over. You can have no idea or conception of it until you have seen it. This was a representation of Christianity in the church of the Holy Sepulchre in Jerusalem, in the cradle of our religion, around the so-called tomb of Christ; and this howling mob, beaten and clubbed by ragged Turkish soldiers, are said to be Christians; but it is hard to bring Christ and sacred associations together with scenes like these. Here, where he died and rose again for the salvation of mankind, his religion is turned into a shame and reproach. In the Mohammedan mosque, where the Moslem, in quiet and silence, as becomes a place of worship, spreads his rug and offers his prayer to the great God and Father of us all, one can more easily come into the spirit of devotion than in this church of the Holy Sepulchre; while, in point of taste, art and solemnity, the Passion Play at Oberammergau, which I subsequently witnessed, far surpassed any of these religious spectacles of the Easter week at Jerusalem.

Another sacred spot near the city, to which all visitors go, is the garden of Gethsemane. We reach it by an easy walk through Via Dolorosa and out of St. Stephen's gate. On our right, just outside the walls, is the Mohammedan cemetery, which covers the entire side of Mount Moriah. Passing down a steep decline, past cactus hedges, some olive trees and a field of growing wheat, and crossing the dry bed of the Kedron, we came to the garden. It lies on the slope of the Mount of Olives, and is now in the possession of the Franciscan monks. The Greeks have their own true garden of Gethsemane a short distance further off on the road towards Bethany. The Latin garden is about a third of an acre in size, and is surrounded by a stone wall twelve feet high, through which you enter by crawling under a low archway. Within are roses and flower-beds, well-kept, and fenced off by iron palings to prevent the pious pilgrims from carrying away the plants as sacred relics. There are also eight olive trees, hoary with age, banked up with sticks and stones, and bearing only a scanty crop of fruit, from which oil is made, to be used at the extreme unction of princes and very distinguished sinners. These trees are the most venerable in the world, though of course not of the time of Christ, as the Roman general, Titus, cut down every tree round the city during the siege. Attached to the interior of the enclosing wall are a number of small shrines and rude images representing the fourteen stations in the passion of Christ. In front of these during the whole day you can see crowds of Russian pilgrims, in fur caps and heavy boots, just as they have trudged from the far interior of Russia, kissing, praying, weeping. There is something touching to see these simple peasants kneeling down before these images, kissing the very dust and stones, pouring out their emotions in streaming tears, touched to the heart by the sensation of finding themselves in the very spot of the most central events of the world's history. The genuine devotion of these ignorant Russians, these hills and natural objects which cannot be corrupted, are among the few genuine, real and impressive things to be found in Jerusalem of today.

(To be continued.)

The energetic manner in which Emperor Wilhelm is weeding old men out of the German army is shown by statistics: At the end of 1884 there were 3,948 officers of the Prussian contingent; in 1885, 3,672; in 1886, 3,402; in 1887, 3,132; in 1888, 2,862; in 1889, 2,592; in 1890, 2,322.

THE RIGHT OF EMINENT DOMAIN.

BY REV. DR. J. E. ROY.

The Pilgrims came recognizing the rights of the Indians to the lands and to territorial control. They bought every foot of land they got from the natives. They generated the sentiment that recognized the sovereignty of the tribes, who were to be treated as nations. Down to the time (1833) of the discussions in Congress upon the abrogation of the treaties with the Cherokees, these rights were maintained. A volume was published at that time of speeches made in Congress by young Edward Everett and Theodore Frelinghuysen, Davy Crockett and several others, all arguing the inviolability of such treaty obligations, on the basis of the rights of nations. But now we have come to a time when all of such sovereignty of the Indian tribes is abjured. Public sentiment, the enactments of Congress, and the decision of the Supreme Court have set aside these tribal authorities, and provided for the breaking up of the tribal relations, the abrogation of the reservations and the citizenizing of the individual Indians. How is this? Was the former sentiment all wrong and the present entirely right? Did the fathers start us on a policy that was unstatesmanlike, and have we been so long in finding out the righteous way? No; both have been wise and right. In the former time, the right of eminent domain was in the aboriginal tribes. Now that right, in the development of the American nation, has passed over to the United States Government. It has been by treaties, by purchase, by occupation of the soil, and by the extension of the sovereignty of civilization; so that from peoples with treaty powers, the Indians have come to be recognized as "wards" of the nation, and are now, by a providential evolution, coming into the relation of citizenship.

All of this finds illustration here on the Sisseton Reservation in South Dakota, where I am now attending the annual meeting of the Dakota Mission and Conference. The traditional custom of each mission of the American Board is to hold an annual meeting for reports, for discussions of ways and means, and for recommendations to the central authority. Eight years ago the American Board transferred to the Presbyterian Board of Home Missions the Presbyterian churches of the mission, and the Good Will school of this reservation, and to the American Missionary Association the Congregational churches and the Normal and Industrial school at the Santee Agency and at Oahe. In lieu, the Association, to amplify the work, gave up its Mendi Mission in West Africa (to the United Brethren, as the Board did not wish to extend its work in Africa at that time) and entered into an agreement to pay to the Board annually the interest on \$100,000, which, as the legacy of Rev. Mr. Avery of Pittsburgh, a Protestant Methodist, it holds for work in Africa.

The original Dakota Mission still keeps up the annual meeting, with the two denominations represented, for the sake of the fellowship; and to enlarge the latter idea, a Conference is held in connection with the meeting of the mission. The latter is composed of the missionaries and teachers; the former of the missionaries, native pastors, teachers, elders and delegates of the churches, Sunday-school teachers, President, Secretary, Treasurer and delegates of the Y. M. C. Associations, and similar officers of the Women's Missionary Societies. The Conference has 276 of such members enrolled, and other Indian visitors enough to make up 700. The camp presents an animated appearance, with its 129 tents pitched, with a wagon or a carriage standing by the side of each one, and with as many as three hundred horses picketed upon the site. The whole family has come along—half of the people having traveled over two hundred miles from the churches and schools on the Missouri River to this reservation on the border of Minnesota. The convocation lasts four days, closing on Sunday, which is, indeed, the great day of the feast. But how is such a multitude to be fed, without expecting the multiplication of bread and of fish by miracle? The churches have assessed themselves ten cents a member, and so a subscription fund of \$250 has been raised, and with this beehive are bought—vegetables, groceries and flour, and these are given out, army-like, in rations each day. This provision is cooked at the tepees in the regular way of family life.

The procedure of the Conference is marked by a programme printed at the Santee Agency School, under the direction of the Superintendent of the press work, Mr. Lawson, who had been a skilled printer in Chicago, where he was a trustee of one of our churches; and who was also the Superintendent of carpenter, blacksmith, shoemaker and farmer work at the same Normal and Industrial School, are doing as real mis-

sionary work as though they had been ordained by the laying on of hands. This programme, besides the devotional and business exercises, has a list of nine topics, in Dakota and in English, which are discussed by the Indians, their missionaries and visiting friends. And they are practical themes; such as: What are the things in which our churches need to grow? How to overcome poverty? How the franchise may benefit the Indian? What are the great points of the gospel message which are essential to salvation? Here you find the native Indian eloquence coming to its flow and glow. The Presbyterian and the Congregational bodies take a half a day for their respective ecclesiastical business. The Dakota Missionary Society has its anniversary, reporting from eleven to twelve hundred dollars, one-half of which has been raised by the Women's Society. This fund supports four educated native missionaries out among the wild Sioux, and the report of their operations makes an interesting part of the annual meeting. The Y. M. C. A. takes two or three evenings for its service and business. These people are living on allotted lands, and are proving the entire feasibility of citizenizing the Indians. Revs. A. L. Riggs, D.D., and T. L. Riggs and their sister, the wife of Mr. Morris, the Superintendent of this Sisseton School, and Rev. J. P. Williamson, D.D., and his daughter, represent their parents, the original Dakota missionaries.

SAN JACINTO NOTES.

BY REV. N. W. BURR.

The short season that we try to get away from in Southern California is quite ended now, and the long, delightful fall and winter and spring is just begun. The season of delight has been announced the past week by the meadow-larks. These birds have been silent through the heated term, but they are back again from their vacation, jubilant, songful, joy-inspiring as ever. What exultant creatures they are, and what a flood of blessed melody they pour into the world! What a contrast to those great, black, ugly buzzards, floating lazily in the air yonder, hovering, no doubt, over some bit of carrion down there among the bushes! There are suggestions of good and evil, refinement and coarseness, among the birds. It is something to be thankful for that just here we see more meadow larks than buzzards.

But, alas! the strange infatuation with sin that we see among men! Last Sunday, as we were gathering for our evening service, South San Jacinto was the scene of a most disgraceful affair, which has ended in the death of a presumably innocent man. That settlement, which is outside the corporate limits of San Jacinto, has been largely controlled by one Hewitt, who settled there a number of years ago, before the present San Jacinto was born. He has large business interests, but, to state the case in few words, he has been a bad man, and apparently growing worse. Last Sunday afternoon he had a quarrel with four brothers, Spaniards, about some barley. Whether right or wrong in his accusations, I have no means of knowing at this writing; but in the heat of passion, and as we are now told, not in self-defense, he drew a revolver, and shot at one of the brothers, who sprang one side, escaping the shot; but it took effect in the body of a younger brother. The young man died last night, some twenty-five or thirty hours after the shooting. Hewitt is under arrest. A notoriously evil man, who has had control of great possessions in houses and lands in this valley, the issue of this affair concerning his future is a matter of more than passing interest to people here.

The various churches are getting at their fall and winter work with much earnestness. Last Thursday night the Home Missionary Superintendent of the Baptist denomination was here with a stereopticon, and gave a good talk on Baptist home mission work in Southern California. The Christian church has begun special meetings at their hall, under the lead of an evangelist from San Diego. The Methodist pastor has gone to Conference at Santa Barbara, and the Methodist people are waiting to know who their next shepherd is to be. The Congregationalists are hard at work, with many encouraging features to cheer them on.

Yesterday we spent the afternoon with the pastor and the quail at Perris. Found Pastor Davis pondering the problem, "How to get a parsonage?" The quail were sufficiently abundant to afford fine sport.

SAN JACINTO, Sept. 23, 1890.

A few miles from the Eastern shore of Florida, nearly opposite Matanzas, a large spring of fresh water boils up in great abundance. So large is this spring that Lieutenant Maury took his little boat, survey steamer on top of the boil, and it was quickly swept to one side by the boiling spring.

Woman's Board of the Pacific.

PRESIDENT—Mrs. Alice D. Jewett, Vacaville.
VICE-PRESIDENTS—Mrs. J. E. McLean, Mrs. W. C. Ford, Mrs. J. M. Parker, Mrs. W. H. Scudder, Mrs. Helen M. Fisher.
RECORDING SECRETARY—Mrs. S. S. Smith, 1704 Geary street, San Francisco.
HOME SECRETARIES—Mrs. J. H. Warren, 1115 Mason street, San Francisco; Mrs. I. E. Driscoll, 450 Plymouth avenue, Oakland.

FOREIGN SECRETARY—Mrs. H. E. Jewett, Vacaville.
TREASURER—Mrs. R. E. Cole, 575 Twelfth street, Oakland.
AUDITOR—E. P. Flint, Esq.

All contributions for the Young Ladies' Branch of the Woman's Board should be sent to Miss Grace E. Goodhue, Treasurer, Y. L. B. W. B., 1725 Geary street, S. F.

ECHOES FROM OUR ANNIVERSARY.

LEGITIMATE WAYS OF RAISING MONEY FOR MISSIONS.

In looking backward to day and calling to mind the various missionary societies with which we have from time to time been connected, does not the question of a legitimate way of raising money seem to have been always of paramount importance? Doubtless, it has been so ever since the organization of the first society in New Hampshire, eighty-six years ago, when a few women began in a humble way, through the "Woman's Cent Society," to obey our Lord's command to "disciple all nations."

And now, with great increase of numbers and wealth in our churches, and prosperity at that time undreamed of, the same burden is on our hearts, the old cry on our lips, Who will show us any good? Who will tell us how hearts can be reached, so that those abundantly blessed with this world's goods will esteem it a privilege to bring about an era in missionary work, when it will no longer be said that even Christian people spend "millions for Mammon, but coppers for Christ."

It would seem that an intelligent understanding of the work in the different fields should be the first aim, so few, comparatively, take the time, amid the rush and hurry of life, to look over the wide field of the world—and if an occasional appeal arrests the attention the momentary interest vanishes like the early dew, so many are the cares of life and so great the deceitfulness of riches—no fruitage comes from the precious seed.

Many do not at all realize what educators the various missionary publications are—what a help to one who desires to keep abreast with the spirit of the age and march of events in this great world of ours.

It would seem that an irreligious woman could scarcely afford to lose so much valuable information, much less a Christian. No foreign correspondence gives better ideas of life in remote lands than are to be found in the reports of missionaries.

Let us, then, as the first step in the most legitimate way to raise money, try to interest indifferent and careless women; if once the heart and sympathy are enlisted, self-denying work and treasure will follow.

Great battles cannot be fought and won without soldiers. What would avail treasure-houses of silver and gold lacking brave hearts? So in this battle with the powers of darkness, we need first of all, most of all, willing hearts and consecrated lives. Then will the Captain of our salvation lead His hosts to victory. "The silver and gold are his and the cattle upon a thousand hills." To his own, he says, "Fear not, little flock; it is your Father's good pleasure to give you the Kingdom."

E. S. DONALDSON.

LEGITIMATE WAYS OF RAISING MONEY.

Had I been asked to speak a few words on the legitimate ways of raising money, it would not have seemed such a hard task. One's mind readily turns on grab-bags, guess cakes, chances on colls, and so on, without limit; but legitimate ways of raising money is quite another thing, from the Christian standpoint. Whatever we do or leave undone, we are not to think that money acquired in any and every way is the end and aim of a missionary society. Yet the amount of money any society raises is a standard by which we judge, very often, of the amount of interest that society has in the cause of missions. "Time was," said William A. Howard, "when men believed that all things were originally and inalienably the Lord's, and that we could give him only of his own, after all; that we are but his stewards dispensing his bounty. But now one would suppose that whatever men have, they got by their own industry, sagacity and economy; that it is theirs to give or keep as they please, and if the Lord gets any of it, he ought to be thankful."

Sometimes it seems as if this spirit expressed itself most unpleasantly towards missionary support. It is said that the largest proportionate gifts to the Lord's treasury are made by the poor, or by

TO OUR SUBSCRIBERS.

Subscription in advance, \$2.50 (which includes postage); if not paid within three months, \$3.00. Please examine the label on your paper, which tells the day of the month of the year to which you have paid; and if in arrears, do not wait to be notified, but remit promptly by money order, registered letter, draft or express to THE PACIFIC, No. 7 Montgomery avenue, San Francisco, P. O. Box 2348. If the paper comes irregularly, or badly printed or folded, send postal card to THE PACIFIC at once.

those in very moderate circumstances, in our churches. Systematic giving of a certain portion of all that we possess to the Lord's work, can be brought about largely by educating the Christian up to his duty and privilege in this matter. When all Christians feel alike their responsibility and privilege in giving, then will we not be discussing ways and means in this grand and, bless God, wide-spread subject of missions.

A. H. WILLET.

HOW TO INTEREST CHILDREN IN MISSIONS.

Whatever, then, will give children an insight into the great need of the heathen world may well be used to arouse their interest and bestir their sympathies. Let the leader, then, be full of the subject-matter of missions, have a realizing sense of the woful condition of the heathen world going down to death without Christ; and, under the divine guidance, sought in humble prayer, come before her band, and she will be able, by the magnetism of her own deep interest, to infuse the spirit of inquiry and love and helpfulness into her little flock. But what methods shall she use? I suggest:

1. Any and every method that will make real the need, and the work that is going on toward supplying that need. Children love pictures; let a part of each meeting be given to views of missionary lands, of the native homes, of the boys and girls, the sad-faced women, with explanations to arouse curiosity, and make vivid the contrast between those benighted, unhappy beings and their own bright, joyous lives in this land of Bibles and Sabbaths. Have pictures, too, of the good missionaries—their Christian homes making a bright spot amid the heathen darkness; of the dear lady teachers gathering the dark-skinned children, and teaching them of Jesus and the way to a pure, sweet life.

2. Combine with these object-lessons, graphic stories of heathen degradation and the wonderful changes that have come through missionary labors.

Our missionary literature is full of intensely interesting accounts that will give the children realistic views of the work which now seems dim and misty. It seems to me, if we can bring to bear upon the hearts of children the thought that the dear Lord Jesus was himself a missionary, coming from heaven to this dark world of sin to seek and save the lost, it will give a new sweetness and force to the Word. What he was he wishes us to be, for he says, "As the Father has sent me into the world, so send I you"; and every child may be a missionary in the home and in the community, and be fitted for the ideal missionary life in the dark places of the earth.

3. Give the children something to do to help the missionary cause. It will greatly increase their interest to consider themselves partners in the great business, and more especially if you give them the blessedness of giving to aid the cause. It's Bible truth, isn't it? "Where the treasure is the heart will be"; so put them in ways of earning money and becoming partners in the Lord's grand work for the redemption of the world.

Leaving others to present outlines of good programmes for children's meetings, I would like to close with a subject-thought allied to this. As to mothers is committed the pure, young life, to them is given the privilege of making the first impressions. What a responsibility there rests upon her who has the training of Christ's little ones in their early home life. There the foundation is laid of a true missionary character—gentleness, kindness, self-forgetfulness, thoughtfulness of others—love flowing out to God and to man. See to it, sister, that in the dear home life, sheltered by parental love and forethought, the principles are implanted that make for a noble manhood and womanhood, surrounding the boys and girls with a missionary atmosphere. Let lofty Christian aims grow with their growth, encouraged by your own deep interest in the Master's work. With abundance of good missionary reading about the "Dayspring" for little ones, "Mission Studies" and "Life and Light," "Missy's Herald" and "Home Missionary," read by yourselves, and placed in their hands, they will absorb the spirit of missions, and grow up as citizens in the great missionary world, and not as strangers and foreigners.

S. F. ARMSTRONG.

HOW TO INTEREST YOUNG LADIES IN ATTENDANCE UPON MISSIONARY MEETINGS.

First, there must be a warm vital interest in all missionary work. And in the fostering of this interest, we mothers are in large measure responsible. The daughters of interested mothers will most naturally share in that interest, and it is safe to say will attend missionary meetings. Personal acquaintance with many, or a few missionaries, deepens in-

(Continued on fifth page.)

LETTER FROM JAPAN.

KUMAMOTO, Japan, June, 1890.

Dear Friends in America: In my last letter I spoke of some recent events of interest in the political world; in this, I wish to dwell on the more prominent matters of interest in the religious world.

As I said in my last, the 2,000,000 samurai constitute the brains of the nation; it is with them that foreign ideas and the new civilization is making headway; it is that class chiefly that is interested in politics. In this connection I would add that it is among them chiefly that Christianity is finding its converts; they constitute the rank and file of our churches, and are the preachers and pastors and evangelists. Because of this fact, political activity and excitement has a very marked effect on the growth of the churches. Times of special political excitement seem to be invariably connected with a lower vitality in the church. At a time of such intense political activity as there has been for the last year, and as is likely to keep up for eight or ten months more at least, we should naturally expect, therefore, that the growth of the churches would not keep up to its former high level. This we find to be actually the case. From every side, and every denomination, in the extremes of the empire no less than from the boiling centers come the same general reports of diminished religious activity due to the political conditions of the country. The air is charged with electricity, and every one feels the influence, even though not directly engaged in the battle. But more than this, in the political strife, religion is made to take an active part. Just two illustrations that have recently come to my notice:

RELIGION AND POLITICS.

About four weeks ago there appeared in one of the daily newspapers of this city a letter purporting to be signed by Mr. Ebina, one of the most powerful of the native preachers of Japan, who is now working with us in this city. It was addressed to the leader of the liberal party in this province, offering to pay him \$12,500 for 500 Christians in a certain town a few miles away, in which a local election was soon to come off; the converts were to be secured within a short time. Should the leader take up with the proposition, the rate of one dollar a head would be paid down at once; the remainder to be paid over the day of baptism. The forgery would be known at once by Christians or those at all acquainted with Christians, but by the masses it would naturally be believed as gospel truth; for it is the regular teaching of those opposed to Christianity in these regions that the missionaries are here to convert the people with a view to final subjugation and final military occupation. They are supposed to have unlimited amounts of money by the use of which they secure converts; those who become Christians are only those who are secured by their money. Thus it was very easily believed that this letter was true, and was clear evidence of what they have been believing all the time. Whether the denial of it by Mr. Ebina that appeared on the following day convinced any one, I have no means of knowing. But we must not condemn very strongly, seeing how similar election frauds are practiced at the time of every election in the "land of the free and the home of the brave."

Another instance, even more recent, of religion being forced to take its part in politics is the experience of Mr. O. H. Gulick in his last missionary tour in the southern part of this island. A certain valley was in the midst of an intensely hot political campaign; the Liberal party favors foreign ideas more than the Conservative party. It happens that in the valley there are two leading wealthy men who are Christians, and naturally they are members of the Liberal party. The result is that the Conservatives charge the Liberals with being a Christian party; and so serious is the charge considered to be by the Liberals, who are by no means Christian, that to prove that they are not Christian they are led to do many evil things which they know Christians will not do, as, for instance, the free drinking of liquor. When the missionary was about to enter the valley, he received from one of the leading Christians an urgent letter asking him not to come to that valley, as even his presence would be likely to turn the elections in favor of the Conservatives, though he should say nothing, or even hold no purely religious meeting; and should the Conservatives win the day, the cause of Christianity would be put back a long way.

There seems to be some truth in this view. While it can by no means be said that the Liberals favor Christianity, it is true that they are not actively opposed to it. It is also true that the general principles which they have in view, though there are many and frequent changes in their statements and views, are such as that the masses of Christians work with or, at least favor that party. I think it is the hope of all missionaries that the Liberals will win the day in the first national election, which comes toward the middle of July.

The relation between politics and religion is, however, not all on one side. Though religion seems to suffer from its contact with politics, politics is the gainer by its contact with Christianity; perhaps I would more truly say the country is the gainer, manifesting that gain in some of its political activity. During the past winter there has been prolonged and earnest discussion on the question of licensed prostitution; whether it is better to continue it as it is, whether to

try to restrict it, or whether to prohibit the whole thing. I cannot here give even an outline of the discussion further than to say that all three courses have been earnestly contended for. This discussion has been taken up by many of the leading papers and periodicals of the land; statesmen and leading educators have spoken at length about it; officials have been much exercised to do their duty; and even local legislators have passed various measures as the result of their discussions of the subject. This matter has been a burning question the length and breadth of the land, notwithstanding that other political matters have been at fever heat. Though many factors have doubtless entered to bring about this result, the presence of Christianity in this land is not one of the least. Its principles of morality and right action are rapidly spreading through the nation.

INFLUENCE OF CHRISTIANITY.

The true influence of Christianity in Japan is not to be counted by counting the number of church members. This is true in any country; but so manifestly is this true in Japan that the *Japan Mail*, the leading English weekly in the country, a paper edited by one who makes no pretense of being a Christian, has often pointed out the fact that the indirect results and influences of Christianity here are already very great. They are not to be measured. This is seen to be the case, not only by foreigners, but also by the Japanese themselves.

An article in one of the leading dailies of the capital, I think, is of interest as bearing on this point. The writer sets out by saying that the progress of Christianity in Japan is slow, a fact of which there can be no manner of doubt. There is nothing striking about the number of Christians added each year to the churches; but, on the other hand, the foreign faith advances surely and steadily, planting its feet firmly as it goes, and never retrograding for an instant. Those who estimate its development by the results attained in a week or a day can form no true idea. They must watch it for half a year or more, and they will then discover that what it lacks in speed it gains in stability. Opportunities to test the influence it has on the public mind are, of course, few and far between. But the recent agitation about abolishing licensed prostitution was such an opportunity. In the voices so generally raised against this practice the echoes of Christianity were plainly to be distinguished. By many local assemblies the subject was discussed in a new spirit. In some the anti-license party obtained a majority, while here and there enthusiasts were found who formed themselves in associations for the purpose of preaching a crusade against official recognition of vice. All this is to be attributed to the spread of the spirit of Christianity, and, while acknowledging that the abolition of licensed prostitution is not yet possible, it recognizes the beautiful effects produced by Christianity in purifying customs, raising the moral standard, and improving the tone of society. Its diligence in the cause of female education, and its untiring efforts to improve the status of Japanese women are also easily discernible evidences of the progress it is making. In short, that Christianity will ultimately attain to power by gradual and steady accumulation of merits is a fact of which we are convinced by long observation. If it progresses at its present rate its future is assured. In view of the above facts it then proceeds to urge Buddhists to bestir themselves in the cause of their faith, and reminds them that, slandering is not going to overthrow Christianity. "If measures of that kind are relied on the future of Buddhism is indeed in a perilous condition."

GROWTH OF THE CHURCH.

As to the actual growth of the church members and other statistical items, I think I need hardly say a word, as I presume you all have access in one form or another to the statistics gathered and published by Mr. Loomis, which are republished in most of the home papers that I have seen. The total number of church members at the beginning of 1890 was somewhat over 30,000, being an increase for the last year of over 5,000. This was a goodly gain, considering the number of workers, considering how recently Christianity has really begun to work in Japan. But what are 30,000 people compared with 38,000,000? The Christians are hardly a drop in the bucket. What they mean who say that Japan is almost Christian, that in a few years more no missionaries will be needed, I cannot imagine. Japan may become a Christian nation as we count England or Germany or the United States Christian by the end of a couple of hundred years. But that day is not going to come in this century, nor in my lifetime; not that I despair of glorious results, or grand awakenings. On the other hand, I look forward with bright hopes to the time, ten or twenty or thirty years hence, after a good long season of sowing, by which time the seed of the gospel shall be found in every city and even village, when the Spirit of God will move upon the face of the deep; then will come times of revival like which the world has never yet seen. The Japanese temperament is such that it works in waves; at present it is the wave of Western civilization. But when the truth has been preached and the people have been permeated with it, then and not till then will the great revivals come which transform Japan from a heathen nation to some degree of true Christianity. The Christians will

come in by the tens and hundreds of thousands. But even then, what will that be to the 38,000,000? Let us be careful lest we underestimate the work of the Lord.

MR. NEESIMA.

One of the most important events of the past winter, as far as the Christians of Japan are concerned, was the death of Mr. Neesima. So much has, however, appeared in the papers at home about him that I need not do more than to refer to it. His name will ever live as one of the most illustrious that are to be found in Japanese history. It was one of my great privileges to have become quite well acquainted with him during the year before his death, and to have received from him many letters containing many important statements of his views as to the cause of Christ in Japan. Though his direct work was the upbuilding of a University, his aim was the establishment of Christianity in it, and in it alone did he see that promise of a mighty power by which the country which he loved more than anything else should secure its true advancement.

"UNITARIAN EMBASSY." Another of the events of the past winter worthy of more notice than I can now give it is the return of the so-called "Unitarian Embassy" to Japan. I suppose it is known to all that Mr. Knapp, its leader, denies that he is in any sense a missionary; he comes to confer with the people of Japan, to receive as well as give, religious truth.

He says that he finds Unitarians here in large numbers, and that with the little help and light that he gives them, they are quite worthy to be counted as Christians. The result of his short mission in Japan, hardly more than two years yet, has exceeded all the labor of all the missionaries in Japan, from whatever country they come. He seems to have created quite a little stir in some quarters, but most of the Christians seem to think that his presence will do true Christianity no harm, and some even say much good may be the result. These latter give as their reason that Mr. Knapp will start men on the upward road who will not be content to stay at the half-way house where he is; if they come up as far as he is, and are thus led to study the teachings of Christ, they will in large numbers push on into the full truth as taught by Christ. If they do not push on, they will reject his teaching not only, but also that of Mr. Knapp. Furthermore, the presence of such a form of Christianity will help to break down the prejudices against the name, and so many be the more ready to examine the thing. Whether these results are going to follow, time alone can tell.

THE FAMINE.

There are a number of other matters bearing on the progress of Christianity in Japan, of which I had hoped to write, but my typewriter seems to have no power of condensation, so I must pass them by for the present. But before closing I will refer to the famine through which we are now passing. A year ago the price of rice (the staple article of food and that by which the prices of things rise and fall) began to rise, and it has been steadily rising all the winter, until now it is twice as dear as usual. This is due to the floods of last summer and the rice merchants with their corners. The result is there is great suffering, some having actually starved to death, according to reports. I heard recently that the farmers about here are mixing chopped straw with their other food, and cooking it and eating it, in order to relieve the aching void. In large districts of the empire the authorities are organized to relieve the most distressed; Christians have for some time been contributing to regularly organized Christian committees. But it is feared that the worst is not yet, for the wheat crop is a failure because of the excessive rains this spring. What the future may have in store for us we cannot tell. Most sincerely yours,

A SPLENDID GIFT FOR YOUR BROTHER ACROSS THE SEA.

Christian Friend: You have a dear brother far away from home, toiling diligently in a hard field. He will greatly prize a useful gift, which some one will surely delight to send him.

The brother (or sister) is the missionary that represents your church or society. The valuable, yet cheap gift, which he needs is the writing tablet known as the Edison Mimeograph, manufactured by A. B. Dick Company, Chicago, Ill. I have one which I find just the instrument I needed in my Indian mission work. Producing hundreds of good copies from one writing, it saves much expense of printing, engraving, etc. In mission work it will prove especially valuable in reproducing in the vernacular all circulars, lessons, notices, etc., and even for printing small tracts. Native styles of printing can be imitated by this instrument in a way that type cannot effect.

Realizing the great need of missionaries in this line, and knowing of no other instrument to meet it like the mimeograph (I have tried other processes), I would urge that friends of missionaries see that they are supplied with this most useful instrument. Churches, Sunday-schools, Mission Boards and individual Christians, can help your foreign work greatly by carrying out this suggestion. Yours for the promotion of the great mission work.

WALLACE J. GLADWIN, Missionary to India, Miles, Iowa.

OBITUARY NOTICE.

The late Lucy Harriet Langworthy Goodnough, wife of A. M. Goodnough, a well-known citizen of this place, was born at Middlebury, Vermont, on the 31st day of January, 1839, and died at her home in Stillwater valley, near Redding, August 26, 1890, being 51 years 6 months and 26 days old at the time of her death, which occurred very suddenly from congestion of the brain. She became unconscious without a moment's warning on Sunday morning at 11 o'clock, and despite all that kind friends could do and all that two of our best physicians could devise for her relief, she died on Tuesday following, at midnight, not regaining consciousness. She had been complaining for a few days of a bilious attack, which neither she nor her family thought at all serious. Medical aid was summoned immediately, when serious symptoms appeared, but it proved all in vain; the summons none can resist had come.

Her parents were members of the Methodist church, with which she also became connected at the age of about sixteen years, but afterward with her husband joined the Congregational church, and lastly, the Presbyterian church at Redding, of which she was a consistent member, though seldom able to attend its services. She was a favorite in all social circles, not only on account of her winning qualities of mind and heart, but on account of her musical attainments and of her rare sympathetic voice in song, strong and clear and sweet, as if the soul itself flew abroad on the wings of light and love.

She was married on the 12th day of May, 1862, to Algonon M. Goodnough, then a recent graduate of Middlebury College, located in Middlebury, Vermont, and she remained a faithful wife and a true hearted and affectionate friend from that time until the day of her death. At different times living in seven different States, she came to California in 1867, across the Isthmus, with her husband, under the auspices of the American Home Missionary Society, and for about three years resided in San Mateo, south of San Francisco, and after that, moving to Vallejo, residing there for some fourteen years, when she came with her husband to Redding, Shasta county, where she lived until the sudden summons came which so overwhelmed with grief her husband and her friends. In all these places she made hosts of friends. Of most amiable temper, always patient, kind and gentle, always giving good advice and "lending a helping hand to those in need," none knew her but to love her, and none loved her so well as those who knew her best. To all the wealth of natural kindness of heart which she inherited from her sainted mother, she added the charm and power of a consistent Christian life, an example to every one in everything and under all circumstances. No wonder that her husband feels that no one can take her place, to counsel, bless and cheer him on in the struggles of life. For many years afflicted with rheumatism, gradually growing worse in spite of all efforts to remove it, she manifested a serene patience, an uncomplaining temper and spirit that won all hearts. For the last four years wholly confined to her room and unable to take a single step, she still thought more of others' welfare than her own suffering, and endeavored herself to her attendant and to all the neighbors, to whom she was a sort of wonder and subject of remark on account of her self-sacrificing spirit, and of her gentleness and sympathy and purity in thought and motive. Her constant prayer was, "Oh! give me tears for others' woes and patience for my own."

The world knows but few such spirits; they stray not far from their native home in heaven, and the time came (oh, so suddenly and unexpectedly) when the pure white soul was "called back" to the bosom of God who gave it. Suddenly at midday the stricken husband heard the noise of wings; he turned and looked for his beloved companion, and lo! the angel had borne her away; and now he is alone to face the cold, hard, gain-saying world. Striving to say "Thy will be done," he cannot but feel his loss to be wholly irreparable, and his prayer is that the serene faith and heavenly grace which clothed his beloved wife as with a garment may fall on him, that soon he, too, may follow her with unshrinking feet to the verge of the dark separating river, and, like her—

"Find death but a covered way, leading unto light, Wherein no blinded child can stray beyond his Father's sight."

"Blessed are the pure in heart, for they shall see God." Such was the heart that now lies still in death, a heart that never knew a thought of guile.

"Sweet be her rest beyond the sky, Our well beloved."

—Redding Free Press of August 30, 1890.

CHARACTER CONSTRUCTION.

One direction for keeping in the bright beams of the divine love is growth in godly character. Turn to the Epistle of Jude and read this: "Building up yourselves on your most holy faith, keep yourselves in the love of God." The construction of a Christian character is like the construction of a house. There must first be a solid foundation. But some church members never get much beyond this. Up yonder on Lafayette avenue are long lines of massive stonework—laid there twenty years ago. There grass grows on the foundation for a Roman cathedral, but no cathedral stands there yet. Some people

start with a certain amount of faith in Christ, and profess that before the world. Then they stop there. They do not "add to their faith, courage, temperance, meekness, patience, godliness, love," and all the other stones that enter into a solid and beautiful Christian life. Every Sunday they come and draw away more bricks and stones in the shape of truth; but they do not build them into their character. Such self-stunted professors know but little of the sweet sunshine and joy of Christ's smile. They may be growing rich, or growing popular, or growing in self-esteem, but they are not growing in grace. They try to live out in another atmosphere than the love of Christ, and their piety is "winter-killed" and withering away. Such religion is a poor, joyless thing; it succeeds no better than an attempt to raise oranges among the freezing fogs of Newfoundland.—Dr. Cuyler.

LIQUOR DRINKING.

Honorable Chauncey M. Depew will scarcely be accused of fanaticism on the question of liquor drinking. Here is his experience as stated in a speech of his before a company of railroad men: "Twenty-five years ago I knew every man, woman and child in Peekskill. And it has been a study to me to mark boys who started in every grade of life with myself, to see what has become of them. I was up last fall, and began to count them over, and it was an instructive exhibit. Some of them became clerks, merchants, manufacturers, lawyers and doctors. It is remarkable that every one of those that drank are dead; not one living of my age. Barring a few who were taken off by sickness, every one who proved a wreck and wrecked his family, did it from rum and no other cause. Of those who were Christians, who were steady, industrious, and hard-working men, who were frugal and thrifty, every single one of them, without an exception, owns the house in which he lives, and has something laid by, the interest on which, with his house, would carry him through many a rainy day. When a man becomes debased with gambling, rum, or drink he does not care; all his finer feelings are crowded out. The poor women at home are the ones who suffer—suffer in their tenderest emotions; suffer in their affections for those whom they love better than life."—Educator.

PROGRESS OF AMERICAN STEEL.

An interesting feature of the recently published statistical report of the American Iron and Steel Association is the increasing percentage of steel in the total production. About one-third of the bar "iron" now manufactured in the United States is steel, so is nearly half of the plate and the sheet iron, and 40 per cent. of the cut nails and spikes. The rolled iron product, other than nails, only increased 1 1/2 per cent. last year, while the rolled steel product, apart from rails, increased 32 per cent. It needs not to say that steel rails are now replacing those of iron on all the railroads which are efficiently managed. After that change is completed, what then? Will the next reform in order be wholesale substitution of aluminum for the ferric material, crowding that out of the way as the latter is displacing wood for many structural purposes? It is not improbable. Clay is much more plentiful than iron ore, and recent experiments at least indicate it as possible that the new metal will ere long be produced as cheaply per unit of volume, if not of weight, as its elder brother. Such a change would revolutionize not a few of our manufacturing processes, and perhaps some of the habits of the civilized human being.

EFFECT OF PRAYER.

What the key is to the watch, that prayer is to religion; it winds it up, and sets it a-going. It is before other duties in regard of opportunity for its performance. A Christian cannot always hear, or always read, or always communicate, but he may pray continually. No place, no company, can deprive him of this privilege. If he be on the top of a house with Peter, he may pray; if he be in the bottom of the ocean with Jonah, he may pray; if he be walking in the fields with Isaac, he may pray when no eye seeth him; if he be waiting at table like Nehemiah, he may pray when no ear heareth him; if he be in the mountain with our Saviour, he may pray; if he be in the prison with Paul, he may pray; wherever he is prayer will help him to find God out. Every saint is God's temple; "and he that carrieth his temple about him," saith Austin, "may go to prayer when he pleaseth."—George Swinnock.

BERTHA GORDON SERIES. By May King-ton. 10 vols. Pp. 48 each. Price \$2.25.

Bertha Gordon and her little brother Robby are children to whom many other boys and girls of about the same age would like to be introduced. They are not "stuck up" a bit, but are easy to make friends with, and will prove good friends, too. In the ten short volumes of this set are described many of their doings, both at home and on the seashore, as well as their sayings and talks with a mother who is as kind and wise as all mothers ought to be. Many a good lesson will be learned from these books, without the little readers being aware that they are being preached at. (Congregational Sunday-school and Publishing Society, Boston and Chicago, and 757 Market street, San Francisco.)

MILLS COLLEGE

THE NEXT TERM WILL BEGIN

Aug. 6, 1890.

THE COLLEGE COURSE corresponds nearly to that of Wellesley College, Mass. The Seminary course of study remains unchanged.

For circulars or information apply to Mrs. C. T. Mills, MILLS COLLEGE P. O., ALAMEDA CO., CAL.

Van Ness Seminary.



A BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

1222 Pine St., San Francisco. Under the ownership and direction of DR. S. H. WILLEY, aided by an able corps of teachers. The next term opens July 28, 1890.

Hopkins Academy

OAKLAND, CAL.



If you want a thorough, first class school, and a cheerful, pleasant, safe home for your boys, send them to Hopkins Academy. It is gaining rapidly in strength and efficiency.

Next term begins on August 6th. Send for catalogue to

W. W. ANDERSON, A. M., PRINCIPAL.

IRVING INSTITUTE



A Select School for Young Ladies.

Fortieth year. Fifteen professors and teachers. For catalogue or information address the Principal, Rev. EDWARD B. OUDROH, A. M., 135 Valencia street, San Francisco, Cal.

Field Seminary!

1826 TELEGRAPH AVE., OAKLAND, CAL.

AN ENGLISH AND FRENCH

Boarding School for Young Ladies.

STUDENTS prepared for college. The nineteenth year will begin August 4, 1890.

Ample grounds for outdoor exercise.

Mrs. M. B. Hyde, Principal.

OAKLAND SEMINARY,

528 ELEVENTH ST. OAKLAND, CAL.

A SELECT BOARDING AND DAY SCHOOL FOR YOUNG LADIES, Primary, Academic and Collegiate Departments, connecting buildings, pleasant grounds, croquet and tennis courts, personal training and home influences, special instruction in deportment, music and art. Central location. Advertisements and advantages for attendance at lectures and concerts. EXCELLENT TABLE GUARANTEED. Term opens July 28th.

Mrs. M. K. Blake, Principal, MISS EVELINE L. DICKINSON, Associate Principal.

THE PACIFIC

Theological Seminary

REV. J. A. BENTON, D.D., } Professors.
REV. G. MOORE, D.D., }
REV. W. W. LOVEJOY, D.D., PH.D. }

The new year of study will begin Sept. 2, 1890. Letters and communications may be sent to any member of the faculty. The usual facilities are granted with but small charge.

WHITMAN COLLEGE.

Complete College course. Prepares for any college, for business, for teaching in the public schools, and for teaching music. Instruction in art. Send for catalogue to

A. J. ANDERSON, President, WALLA WALLA, WASH.

Mt. Tamalpais Academy for Boys

BRANCH OF MT. TAMALPAIS COLLEGE,

Prepares thoroughly for College, the Government Academies and Business. Rev. J. E. Wheeler, D.D., Principal. Board and tuition for the year, \$850. The fall term begins September 18th. Address B. J. Trumbull, Esq., San Rafael.

Home Circle.

Finish Thy Work.

Finish thy work; the time is short;
The sun is in the west;
The night is coming down—till then
Think not of rest.

Yes, finish thy work; then rest;
Till then, rest never;
The rest prepared for thee by God
Is rest forever.

Finish thy work; then wipe thy brow;
Ungird thee from thy toil.
Take breath, and from each weary limb
Shake off the soil.

Finish thy work; then sit thee down
On some celestial hill,
And of its strength-reviving air
Take thou thy fill.

Finish thy work; then go in peace;
Life's battle fought and won,
Hear from the throne the Master's voice:
"Well done! well done!"

Finish thy work; then take the harp,
Give praise to God above;
Sing a new song of mighty joy
And endless love.

Give thanks to Him who holds thee up
In all thy paths below;
Who made thee faithful unto death,
And crowns thee now.

—British Friend.

HOW ROD WAS LED.

Two ladies stood by Sue Ingram's
couter waiting for change.
"What delightful meetings we are hav-
ing!" Mrs. Walker said.

"Indeed, we are," responded Mrs. Cur-
rier. "It does my heart good to see the
young people so thoughtful and earnest.
I've been feeling so anxious all day about
one in particular—Rod Carter."

Sue gave a little start as she caught
the name, but neither lady noticed it.

"He used to be in my Sunday-school
class, you know," continued Mrs. Cur-
rier, "but he has not been much lately;
he has gotten in with a set who do not
help him much, I fancy. Some of our
boys coaxed him into one of the meet-
ings, however, and he is really very much
interested. I hoped he would decide the
question last night; I could see he was
just halting between two opinions, but he
was not quite ready to decide. The
worst of it is he said he could not come
to-night, as he had a previous engage-
ment."

Sue started again at this and looked a
trifle conscious.

"I'm so afraid he will be drawn back
again," she heard Mrs. Currier say next.
"Somehow I have a feeling that if he
willfully stays away to night, and puts off
deciding until a more convenient season,
the Spirit will cease to strive with him—
now, any way. I am so anxious about
it!"

"Here's your change, madam," said
Sue just then.

There were tears in gentle Mrs. Cur-
rier's eyes as she turned to take it.

"My dear," she said, obeying a sud-
den impulse as she glanced at Sue's
saucy, piquant face; "my dear, don't for-
get your responsibility in influencing your
friends and associates. It will be a
dreadful thing at that last day to have
any one say we led them astray, away
from the right; will it not?"

Sue had no answer ready for this
query, and the ladies passed out.

"So Rod is interested in religion, is
he?" she thought, as she put things to
rights. "Wonder what Mrs. Currier
would have said if she had known his
engagement was to take me to the thea-
ter. I suppose she would have besought
me to let him off and send him to the
meeting. Perhaps I ought; but I don't
get very much fun, and I don't see why
he can't decide before or after just as
well. "Still," and Sue fairly shuddered
at the thought, "it would be awful if he
should get over it at the play and then
blame me for it."

All day long Sue was perplexed and
troubled, and as unlike her usual merry,
saucy self as possible.

"Whatever in the world am I to do?"
she thought as she started for home at
night. "I wish Mrs. Currier had gone
somewhere else shopping. I don't see
what earthly difference it makes; the
meetings last a week longer, and Rod
can go every evening for all of me, but
if I give up the theater to night the dear
knows when I'll get another chance to
go. I guess if Mrs. Currier had to
work as I do, and didn't have any more
fun than I do, she wouldn't think it such
a simple matter to give it up. It's all
nonsense, any way. I'm not responsible
for Rod's not deciding. He has had
time enough this week, but he hasn't im-
proved it, and very likely he wouldn't
to-night, even if he went to the meeting.
I'm not going to give up my good time
unless he asks me to; so, now!"

And having come to this decision Sue
hastened her steps and tried to think no
more about it. But in spite of her best
endeavors she felt anything but com-
fortable as she made preparations to go.
She even kept Rod waiting fully ten
minutes while she stood in her own
room, hat and jacket on, and thought
it all over again. It ended, however, in
her coming down with a half-reckless
look, and they started out.

But Sue found her companion very
sober and absent-minded; yet, while it
increased her own disquiet of mind, she
apparently did not notice it, but laughed
and talked incessantly.

"We've lost our car and will have to
wait a few minutes," said Rod, as they
reached the corner. "What got into you,
Sue? I never knew you to keep any-
body waiting before, especially when
there was a good time on hand."

"Didn't you? Well, there always has
been a first time, you know," was Sue's
only reply; and then for a few minutes
neither of them spoke.

Sue seemed to see Mrs. Currier's ear-
nest face, and to hear her saying, "Don't
forget your responsibility; it will be a
dreadful thing to hear any one say we
led them away from the right."

Rod was trying in vain to quite his
troubled conscience.

"There's no use in my feeling so un-
comfortable. I'll go to the meeting to-
morrow night, and decide one way or
the other and be done with it."

But, suggested something within, sup-
pose something should happen before
then; things do to people many times
when they least expect them. What if
it should be too late to-morrow night?

Rod shook himself impatiently.

"Here's the car," he said, with a look
of relief; but just then they both heard
the church bell. "Don't forget," it said
to Sue; "Come now," it seemed to Rod
to plead.

For an instant their eyes met, and
Sue, with quick intuition, read the strug-
gle in Rod's face. "It will be a dreadful
thing to hear any one say we led them
astray." How those words rang in Sue's
ears!

"Yes," she said to herself, "It would
be horrible and I will not run the risk of
it for all the fun in the world; if Rod
goes away from the right it shall not be
my fault."

The car was close to them, and Rod
put out his hand to help Sue, but she
drew back.

"We won't go to the theater to-night;
we will go to the meeting, and if I were
in your place, Rodney, I wouldn't hesi-
tate any longer. I'd make up my mind
for the right to-night."

Rod turned and looked at Sue, too
surprised to speak.

"How did you know?" he asked
presently.

"Oh, I found it out," she answered,
as they went up the church steps. It
was an intensely solemn meeting; the
text was, "Choose ye this day whom ye
will serve." It came to Rod like a com-
mand.

After the sermon, when the minister
came down from the pulpit, and, looking
anxiously into the faces before him, asked
if there were not some who would
choose now whom they would serve,
Rod was one of the first to rise.

"I have chosen Christ for my Master,"
he said, and there was a real ring of joy
in his voice; "and, God helping me, I
will serve him faithfully all the rest of
my life."

Two heads bent suddenly as he spoke.
"Thank God!" said Mrs. Currier, softly
to herself; but Sue said never a
word; only a sudden rush of tears blinded
her eyes.

"I can never thank you enough, Sue,
for your help to-night," said Rod, as they
walked home together. "I cannot tell
you how happy and thankful I am that
I have decided."

"I am very glad also; but you need
not thank me, Rod, for I think I helped
myself to decide, as well as you," an-
swered Sue. "I did not do anything
worth mentioning for you, yet it made
me happier than I ever was before, I
think, to feel that I had helped even
the least bit. If God will only accept
and help me, I want to serve him, too."
—Kate Sumner Gates in Our Youth.

WOMEN WHO FEEL YOUNG.

There's a sister I often meet in my
travels. She is the good sister who "feels
just as young as ever she was." She's a
kitchenish thing, yet she'd be a little more
kitchenish if she was a less elephantine.
Frisky old girl, how she does love to climb
into the swing at the picnic! Weighs two
hundred and fifteen and makes the swing
creak like a hoisting tackle. "Higher,
Mr. Thinkshanks! Higher! Oh higher!
You can't frighten me! I'm not one of
the scary sort of girls." You bet she isn't.
Has six children, and if you'll mistake
her for her eldest daughter—a sweet,
slender girl, with an oval face, spirituelle
expression, and figure as graceful as a
swaying lily—she'll ask you to dinner for
a week. Plays "Pussy wants a corner"
and "Hunt the slipper." Loves to "teet-
er." With an eighteen-foot board you
have to pull all but about thirty inches
over to your side of the trestle to make
it balance. When the board is balanced
right in the middle, she can fire the whole
young men's Bible class up into the air
as though they had been fired out from a
cannon. When her end of the board
bends down on the ground it jars all the
buds off the trees. Found of mountain
climbing. Usually fastens on to a young
man to drag her up. Old brethren too
wary. They dragged her up hills when
she was younger. Besides, the old
youngsters retain their old-time prejudice
in favor of younger girls. They help
her daughters up. Man never mistakes
mother for daughter going up mountain.
Apt to make that mistake about luncheon-
time only. Oh, we know the old elder
—that is, middle-aged woman who is the
youngest of the lot! And knowing her,
we fly from her, that is, as well as a man
—who has long since shed his wings and
raised a few achers of corns—can fly.—
Robert J. Burdette in Ladies' Home
Journal.

A lady was lamenting the ill-fortune
which attended her affairs, when a friend,
wishing to console her, bade her look
upon the bright side. "Oh," she
sighed, "there seems to be no bright
side." "Then polish up the dark one,"
was the quick reply.

Ought to be larger.—Johnny Cumso:
"Papa, isn't the Cape of Good Hope
many times its original size, now?"
Cumso: "What makes you ask that ques-
tion?" Johnny Cumso: "Well, I know
that it has been doubled quite often."

GENERAL GRANT'S COURTSHIP.

MRS. GRANT TELLS HOW THE GREAT
GENERAL PROPOSED.

"One summer day we were going to a
morning wedding, and Lieutenant Grant
was also invited. He came for us on
horseback, and asked my brother's per-
mission to drive me, in exchange for his
saddle, to which he gladly consented.

The day was beautiful, the roads were a
little heavy from previous rain, but the
sun shone in splendor. We had to cross
a little bridge that spanned a ravine,
and, when we reached it, I was surpris-
ed and a little concerned to find the
gulch swollen, a most unusual thing,
the water reaching to the bridge. I no-
ticed, too, that Lieutenant Grant was
very quiet, and that the high water
bothered me. I asked several times if
he thought the water dangerous to
breast, and told him I would go back
rather than take any risk. He assured
me, in his brief way, that it was perfect-
ly safe, and in my heart I relied upon
him. Just as we reached the old bridge
I said, 'Now, if anything happens, re-
member I shall cling to you, no matter
what you say to the contrary.' He sim-
ply said, 'All right,' and we were over
the planks in less than a minute. Then
his mood changed, he became more so-
cial, and in asking me to be his wife, us-
ed my threat as a theme. After dinner
that afternoon, Lieutenant Grant asked
me to set the day. I wanted to be en-
gaged, and told him it would be much
nicer than getting married—a sentiment
he did not approve. We were very
quiet at the house that evening, and
neither said a word of the secret. After
supper he went back to the regiment,
and a few days later General Taylor
sent him to Camp Salubrité, in Louisi-
ana. He was too shy to ask father, so
he waited till he was stationed and wrote
to him. Father never answered his let-
ter. I was his favorite daughter, and he
thought army life would not suit me.

"Besides," said father, "you are too
young and the boy is too poor. He
hasn't anything to give you."

"I rose in my wrath and I said I was
poor, too, and hadn't anything to give
him."

"The next year he came back on a
leave of absence, and I can remember
just how he looked as he rode up in his
new uniform. Father was going to
Washington on business, and we were all
on the front porch kissing him good-by
and stuffing his pockets with notes of
things he was to buy. Lieutenant Grant
asked for my hand, and he, in a hurry to
get off, consented.

"My soldier lover was in and about
Mexico for four years, including the war.
Every mail brought me a letter. Every
letter was full of sweet nothings, love
and war, and now and then some pres-
ented leaves and flowers. Some were
written on drum-heads captured from the
Mexicans and others on sheets of fool-
scap, folded and sealed with red wafers.

I read each one every day until the next
one came. I have them all."—Mrs.
General Grant.

GIVE TO-DAY A CHANCE.

In winter there are no roses blooming
in the deserted, wide-swept, snow-cov-
ered garden. Nor in summer do crystal
snows fly fair. Each season has its
own work, its own beauty, and by hands
of another season this work cannot be
done; this beauty cannot be breathed.
And so of man's life. Each season has
its own duties and its own joys, and if
they are not laid hold of, no other sea-
son can make up the loss; they are
gone down the dim, untraversed river of
Forever. Each day, indeed, has its
duty, its own smile, its own tear, its own
heart-throb. If only it be lived in for
itself, life would be fuller and richer in
everything, and the clusters of blessed-
ness hanging from the boughs of each
slender girl, with an oval face, spirituelle
expression, and figure as graceful as a
swaying lily—she'll ask you to dinner for
a week. Plays "Pussy wants a corner"
and "Hunt the slipper." Loves to "teet-
er." With an eighteen-foot board you
have to pull all but about thirty inches
over to your side of the trestle to make
it balance. When the board is balanced
right in the middle, she can fire the whole
young men's Bible class up into the air
as though they had been fired out from a
cannon. When her end of the board
bends down on the ground it jars all the
buds off the trees. Found of mountain
climbing. Usually fastens on to a young
man to drag her up. Old brethren too
wary. They dragged her up hills when
she was younger. Besides, the old
youngsters retain their old-time prejudice
in favor of younger girls. They help
her daughters up. Man never mistakes
mother for daughter going up mountain.
Apt to make that mistake about luncheon-
time only. Oh, we know the old elder
—that is, middle-aged woman who is the
youngest of the lot! And knowing her,
we fly from her, that is, as well as a man
—who has long since shed his wings and
raised a few achers of corns—can fly.—
Robert J. Burdette in Ladies' Home
Journal.

THINGS WHICH ATTRACT MEN.

What attracts a man is one thing;
what will hold him; and command his
respect, is quite another; says Edward
W. Bok in The Ladies' Home Journal.
A woman's smile, for example, attracts
a man; but an even temper retains him.
A pretty gown attracts a man; the
knowledge that it was inexpensive de-
lights him.

A pleasant manner attracts a man;
brightness of brain holds him.
A knowledge of how, when and where
to be a little stately attracts a man; an
appreciation of the folly of frivolity wins
his respect.

A respect for the religious belief of
every human being attracts a man; irre-
verence in woman is to him abominable.

A consideration for his comfort at-
tracts a man; a continuation of this
makes him your most humble slave.

A chat in which there is no malice
attracts a man; neither scandal nor evil
speaking make a woman seem sweet and
lovely to him.

If I can only place one little brick
in the pavement of the Lord's pathway,
I will place it there, that coming genera-
tion may walk thereon to the heavenly
city.—Phillips Brooks.

Household.

A LITTLE KEROSENE.—Kerosene be-
comes more deadly every year, and the
fact that these accidents are utterly un-
necessary render them the more lament-
able. In the hope of preventing some
of these accidents, we state a few facts
which everybody ought to know: (1) It
is not the kerosene that explodes, but an
invisible gas rising from it. (2) If oil
is poured into a lamp that needs filling,
this gas rises out of the lamp or can, or
both, and explodes, often with deadly
force, if there be any fire within reach.

(3) Pouring oil from a can upon a burn-
ing fire or into a lighted lamp ought to
be followed by a terrible explosion. Some-
times it happens that no explosion
occurs, but the risk is frightful. (4)
The only safe rule is never to pour oil
on a burning fire or into a lighted lamp.
Now, you may give the girls the most
positive orders with regard to the fires,
but when no one is at hand in the early
morning hours the temptation is strong
to assist the smoldering blaze by the
aid of a little kerosene. She had done
it without injury formerly, why not
again? So the nose of the can is tilted
over the range or grate, there is a flash,
a scream, and the poor girl will never
have another chance to disobey orders.

Perhaps it would be better, if the girl
must be allowed access to the can at all
—the suggestion is made timidly—to
show her how she may aid the fire with
comparative safety. All she has to do is
to pour a spoonful or two of oil into a
cup or something of the kind, and setting
the can down at a safe distance, pour
the oil from the can upon the fire. It is
not likely that she will suffer much
injury from the comparatively mild ex-
plosion that may follow.—Parlor and
Kitchen.

EFFECT OF BAD POSITIONS.—An erect
bodily attitude is of vastly more impor-
tance of health than most people gener-
ally imagine. Crooked bodily positions,
maintained for any length of time, are
always injurious, whether in the sitting,
standing or lying posture, whether sleep-
ing or walking. To sit with the body
leaning forward on the stomach or to
one side, with the heels elevated on a
level with the hands, is not only in bad
taste, but exceedingly detrimental to
health; it cramps the stomach, presses
the vital organs, interrupts the free mo-
tion of the chest, and enfeebls the func-
tions of the abdominal and thoracic or-
gans, and in fact unbalances the whole
muscular system. Many children be-
come slightly hump-backed or quite
round-shouldered by sleeping with the
head raised on a high pillow. When
any person finds it easier to sit or stand
or walk or sleep in a crooked position
than a straight one, he may be sure his
muscular system is deranged, and the
more careful he should be to preserve an
upright position.

MILK AND LIME WATER.—Milk and
lime water are frequently prescribed by
physicians in cases of dyspepsia and
weakness of the stomach. Many per-
sons who think good bread and milk a
great luxury, frequently hesitate to eat
for the reason that the milk will not di-
gest readily; sourness of the stomach will
often follow. But experience proves that
lime water and milk are not only food
and medicine at an early period of life,
but also at a later, when, as in the case
of infants, the functions of digestion and
assimilation are feeble and easily per-
verted. A stomach taxed by gluttony,
irritated by improper food, inflamed by
alcohol, enfeebled by disease, or other-
wise unfitted for its duties—as is shown
by the various symptoms attendant upon
indigestion, dyspepsia, diarrhoea, dysen-
tery, and fever—will resume its work,
and do it energetically, on an exclusive
diet of bread and milk and lime water.

A goblet of cow's milk may have four
tablespoonsful of lime water added to it
with good effect.—Medical Classics.

FRUIT AT MEALS.—As a rule, a fruit
dessert in the evening and after a mixed
meal ought only to be lightly indulged
in, for the average stomach will but rarely
tolerate a heavy influx of such cold
and usually watery aliment as fruit.
This is not the case if the fruit is eaten
before or between the meal courses. A
ripe melon eaten with salt or butter, be-
fore or immediately after the soup, can
be freely indulged in. Experience
teaches us that stewed or raw fruit may
be largely taken between the courses.
In many parts of the continent this cus-
tom prevails; the Germans eat stewed
fruit with many meals, and in warmer
climates such fruits as grapes, plums, figs,
melons and sweet lemons are habitually
eaten, with all kinds of dishes, or as
palate refreshers between the courses.—
Food.

THE READY AMMONIA BOTTLE.—People
who feel, as everybody must in more
or less degree the symptoms of exhaus-
tion by the heat, would do well to carry
with them a tiny bottle of the ammonia
spirits of ammonia, a dose of which is one-
half teaspoonful in a wine-glass of water.
When the head feels numb, or any part
of the body, or when there is almost no
sensation, in the faintness that comes
from heat, except the consciousness of
one or two hot, faintly beating points
in the body, say at the heart, or in one
foot, that is the time to take a drink of
ammonia, in warm water if that can in-
stantly be had; if not, then in a wine-
glass of cold water. It is a speedy restor-
ative and ought always to be near at
hand in these days of heat torture and
danger.

Statement, Jan. 1st, 1890.

R.H.M. DONALD, PRESIDENT, EVANSTON, ILL.

ESTABLISHED 1863.

Oldest Chartered Bank in the Pacific Coast.

CAPITAL STOCK \$1,000,000.00.

SURPLUS \$750,000.00.

AV. RESOURCES \$4,500,000.00.

We have just added another \$50,000
to our surplus fund and thanking our
friends and the public for past favors
we respectfully ask a continuance of the same.

San Francisco, Cal. R.H.M. DONALD, Pres.

Dr. JOHN C. SPENCER,

Physician and Surgeon.

Office and Residence, 813 SUTTER ST.

OPPOSITE ELIZABETH HOTEL.

Telephone No. 3360, San Francisco, Cal.

Deposits Received from \$1 upwards.

PEOPLES HOME SAVINGS

BANK

Guarantee Capital, \$1,000,000

Interest apportioned from date of deposit.

Deposits from any part of the Pacific Coast
may be sent by registered letter, post office
money order, bank draft or express.

Copy of By-laws and list of shareholders in
Guarantee Capital sent free on application.

The People's Home Savings Bank has excep-
tional facilities for safe, profitable and satisfac-
tory investment of funds and good interest.

Thankful for past favors and asking for con-
tinuance of the same. Respectfully,
Columbus Waterhouse, Pres.

REMINGTON

STANDARD

TYPE-WRITER

For Fifty Years the Standard.

And Constantly Improving.

The Remington is the embodiment of all
most valuable type-writer improvements of
recent years, and excels all machines in speed,
durability and ease of manipulation.

[FROM PRACTICAL EXPERIENCE.]

RECTOR'S STUDY, CHURCH CHURCH, 289 MICH-
IGAN AVE., CHICAGO, DEC. 31, 1889.

TO THE EDITOR: It is a book that marks an era in
the history of literature. Complete in one large quarto
volume, nearly 500 pages, over 300 illustrations, and
the most complete work ever published for a subscrip-
tion. The principal feature is a CHRONOLOGICAL
PANORAMIC VIEW OF JOURNALISM on the
day of the CENTENNIAL, illustrated in full colors
mounted on linen, unfolding in length 75 feet.
Several hundred colored pictures are shown in the
pictures, so that the scene is bewilderingly real in
its fidelity to nature and accuracy of detail. The
JOURNALISM is revealed, and its surroundings for many
years of the past are brought before the eye. The
entire work is a masterpiece of art and science, and
the most valuable of all books ever published. Not less
than one million copies will be sold the first year.
From \$75 to \$250 per month can easily be made.
Agents wanted in all territories. Write for full particulars.
Illustrated circulars free. No experience or capital
required. Address: FINE PUBLISHING CO.,
1230 MARKET STREET, SAN FRANCISCO, CAL.

AGENTS WANTED

Control and territory. Act before territory is
taken up. Write for full particulars.
Illustrated circulars free. No experience or capital
required. Address: FINE PUBLISHING CO.,
1230 MARKET STREET, SAN FRANCISCO, CAL.

G. G. WICKSON & CO.,

245 FRONT ST., (N. E. Market), San Francisco

351 North Main St., Los Angeles

141 Front St., Portland, Or.

T. DE WITT TALMAGE

The masterpiece of his life—his biography of
Jesus, the Christ, set in a series of brilliant
pictures, including visit to and an extended journey
through the Holy Land, entitled, "THE HOLY LAND
TO THE CRUCIFIXION." It is a book that marks an era in
the history of literature. Complete in one large quarto
volume, nearly 500 pages, over 300 illustrations, and
the most complete work ever published for a subscrip-
tion. The principal feature is a CHRONOLOGICAL
PANORAMIC VIEW OF JOURNALISM on the
day of the CENTENNIAL, illustrated in full colors
mounted on linen, unfolding in length 75 feet.
Several hundred colored pictures are shown in the
pictures, so that the scene is bewilderingly real in
its fidelity to nature and accuracy of detail. The
JOURNALISM is revealed, and its surroundings for many
years of the past are brought before the eye. The
entire work is a masterpiece of art and science, and
the most valuable of all books ever published. Not less
than one million copies will be sold the first year.
From \$75 to \$250 per month can easily be made.
Agents wanted in all territories. Write for full particulars.
Illustrated circulars free. No experience or capital
required. Address: FINE PUBLISHING CO.,
1230 MARKET STREET, SAN FRANCISCO, CAL.

AGENTS WANTED

Control and territory. Act before territory is
taken up. Write for full particulars.
Illustrated circulars free. No experience or capital
required. Address: FINE PUBLISHING CO.,
1230 MARKET STREET, SAN FRANCISCO, CAL.

G. G. WICKSON & CO.,

245 FRONT ST., (N. E. Market), San Francisco

351 North Main St., Los Angeles

141 Front St., Portland, Or.

T. DE WITT TALMAGE

The masterpiece of his life—his biography of
Jesus, the Christ, set in a series of brilliant
pictures, including visit to and an extended journey
through the Holy Land, entitled, "THE HOLY LAND
TO THE CRUCIFIXION." It is a book that marks an era in
the history of literature. Complete in one large quarto
volume, nearly 500 pages, over 300 illustrations, and
the most complete work ever published for a subscrip-
tion. The principal feature is a CHRONOLOGICAL
PANORAMIC VIEW OF JOURNALISM on the
day of the CENTENNIAL, illustrated in full colors
mounted on linen, unfolding in length 75 feet.
Several hundred colored pictures are shown in the
pictures, so that the scene is bewilderingly real in
its fidelity to nature and accuracy of detail. The
JOURNALISM is revealed, and its surroundings for many
years of the past are brought before the eye. The
entire work is a masterpiece of art and science, and
the most valuable of all books ever published. Not less
than one million copies will be sold the first year.
From \$75 to \$250 per month can easily be made.
Agents wanted in all territories. Write for full particulars.
Illustrated circulars free. No experience or capital
required. Address: FINE PUBLISHING CO.,
1230 MARKET STREET, SAN FRANCISCO, CAL.

AGENTS WANTED

Control and territory. Act before territory is
taken up. Write for full particulars.
Illustrated circulars free. No experience or capital
required. Address: FINE PUBLISHING CO.,
1230 MARKET STREET, SAN FRANCISCO, CAL.

G. G. WICKSON & CO.,

245 FRONT ST., (N. E. Market), San Francisco

351 North Main St., Los Angeles

141 Front St., Portland, Or.

T. DE WITT TALMAGE

The masterpiece of his life—his biography of
Jesus, the Christ, set in a series of brilliant
pictures, including visit to and

The Pacific.

Vol. 1, No. 1, 1890. Published weekly, except on Sundays and holidays. Price, \$2.50 a year, in advance. Single copies, 10 cents.

TAKE NOTICE—LIBERAL OFFER.—Any person sending us \$7.50, with three new names, shall receive four copies of THE PACIFIC for one year. THE PACIFIC is not published to make money or pay salaries, but solely to help on our Master's work. If you are not a subscriber, send your address, and pay \$2.50 at any time within three months. It will pay you and yours well.

THE PACIFIC will be sent to new subscribers from this date to January 1, 1892, for \$2.50.

WEDNESDAY, OCTOBER 1, 1890.

"Borrowing trouble is the easiest way of getting that which does not belong to you." So somebody has written. It may be true, but just let a man be named for a prominent office, and see what a character will soon be given him, and how easily he will get what does not belong to him. Nearly all public men are compelled to carry much that does not belong to them in the form of obloquy. Even inoffensive ministers are sometimes loaded with this sort of thing, even if they are not made pack horses to carry other men's sins. No, we are not required to borrow trouble; we have enough of our own, and we have more than enough of that which others are disposed to heap upon us.

"The only way to make a man do right is to make him want to." This is epigrammatically said; but it is simply the method by which every intelligent minister and layman endeavors to build up his church. He wishes to make it so pure, so sweet, so charming, so full of love, that it shall attract people, and they shall want to come into it, and will have no further need of being urged into it. Till they feel a need of it, few will seek the society of Christians; but when they actually feel that there is some real good in the church which is found nowhere else, they will be drawn to it. When the church shall so lift up the Christ that all shall see in him a beauty that they should desire him, then all men will be drawn unto him, as he has said.

A word as to councils. Every now and then a council is found; not to be "infallible," and its decision fails to be regarded as the best possible. Thereupon some brother rises and says, that if councils cannot do better, he wants nothing more to do with them. This is the illogical process of forming a general conclusion from a particular premise. Now, nothing is more uncertain than the decision of a jury. But because juries make wrong decisions—as they are said to, nearly half of the time—shall we therefore say that we shall never more have anything to do with juries? The fact is, that councils are far wiser than juries can be, and their decisions are right, nine times out of ten, because they are personally well made up, and because they are governed by the principles of sanctified good sense, than which there is nothing better for the guidance of courts and juries, in this world, or any other. Besides, the decision of no council is absolutely final. There is a sort of appeal, not a strictly legal and necessary one, to a council differently constituted, or to the larger wisdom of the Christian public. And if the decision of any council does not comport with the common sentiment of the Christian public, it is virtually reversed already. The very idea of a council is, that it will voice the thought and feeling of all right-minded men who live and walk with God.

The Californians and others who were concerned in the "Bear flag" movement are just now under a heavy "fire"—a heavier "fire," if their critics are right, than they were under at any time in 1846. It seems to us that there is some danger of abusing them, in order to disabuse the public mind regarding them. We have no authorities to quote. We have made no special study of the situation; but we have impressions. Our impressions are that the "Bear flag" men had not been kept sufficiently well informed of the progress making by those who were secretly working to bring the government and people in a body, over to the "protection" of the United States, that they did not believe in the sincerity of the Mexican Governor and his chief supporters when they professed friendship for the American Government; that they became impatient with the methods pursued by those who were on the "still hunt" for independence, despairing of success in that direction; and that they patriotically in part, at least, precipitated war to find out who were friends and who were foes, and to show that there would be

no peace until the Americans ruled. So, our impression is that, while the "Bear flag" movement was not a very grand one in its proportions, nor a very happy one in its strategies, nor a very splendid one in its achievements, it had in it some elements of honor, some men of strength, some aims of patriotism, and did something worth while toward the "conquest of California."

The position of an educated man of Christian parentage and of general Christian belief who does not favor missions is strangely untenable. We met as favorable an illustration as one could expect the other day. Allusion had been made to the little schooner, *Robert L. Logan*, just about to sail for Micronesia. "They who go out among those islands must be very enthusiastic," was our friend's remark. "Yes, not much there to attract such men from their civilized home," was our reply; "especially when the results are so doubtful." But those who go on such an errand do not think the results are doubtful. Yet, is it not a question whether what those islanders learn from civilization does not bring as much loss as it brings gain? Even were it so, should the bad civilization go without the Christian going also? Might we not leave the islands alone altogether? But will the white sailor and the whisky-dealer and the Spanish soldier leave them alone? When most other influences of trade from Christian countries corrupt and destroy, shall there be no human souls who shall teach purity and salvation?

CONGREGATIONAL UNION FIELD NOTES.

DEAR PACIFIC: We left Minneapolis Tuesday, September 23d, at 8:20 p. m., and arrived in Oakland, Saturday at 9 a. m. Besides thanking God for safety, I always feel like thanking the engineers and firemen, whose watchfulness during the long nights makes such railway speed possible. Sometimes I do thank them, and am always repaid by the manly smile of appreciation which grime and smoke cannot cover. Try it, traveler. And toss the good brave fellows a big orange or a fine pear. They can catch well. Don't give them dirty tobacco. Fruit is so much choicer.

We hear so much of man's faithfulness. I want to say a word for his faithfulness. For ten months I have sent a monthly remittance to New York, which has never failed; neither has the return remittance. In all that time no letter that I know of has failed to reach its destination. How much this means of faithfulness by railroad men, and post-office officials.

There is a bright side of life in Christian countries, which heathen nations do not see. While we toil for the heathen let us make the bright side of home brighter by appreciation. All the way across the continent a kind pastor helped keep a car full of dusty people happy by his courtesy. It was not a model car. But he was an efficient, courteous helper to travelers. He was worth more than an extra spring would have been in the Pullman. He kept the smokers in the rear of the car too, where they ought always be kept if allowed to smoke at all. It is better to suffer I think than to bribe a hireling to do his duty. But a gift to a faithful servant, with a kind word, may continue his efforts for others on dry, dusty life paths.

Dr. McLean told us yesterday that a redeemed people will make a praiseful church. Cold hearts may keep still, but warm hearts will out with their praises, and will shout their hosannas. It seemed to us as if the Sunday-school orchestra had caught the spirit of the pastor and the hundredth Psalm on which he preached.

This grand congregation promptly responded to the pastor's appeal for support for a new assistant pastor. The necessary funds were pledged yesterday for the salary of Mr. Stephen G. Emerson, a graduate of Bowdoin College and Oberlin Seminary, who happily begins his ministry under Dr. McLean's benignant tutelage and the inspiring surroundings of this royal church. May heaven bless the alliance! Mr. Emerson led his class at Oberlin, in scholarship, but was foremost also in missionary labor in the school houses surrounding that town. We predict a warm place for him in young hearts, and he who gets in young hearts stays in. It was a great privilege to preach the gospel in the First church last evening. And now we go to Santa Rosa for a review of the year, and for large plans for the year to come. With the churches at the prayer hour ask a special intention of the Spirit on their messengers and servants. Our needs are special. May the divine mercies be large.

EDWIN S. WILLIAMS.

At the meeting of the Club last Monday Rev. John H. DeForest, D.D., of the Japan Mission, spoke loudly of the intention to transfer the Japanese churches over to the Presbyterian church. Is it the right thing for the managers of the American Board to use the money given by our churches to support a man who thus goes about taking treason to the principles on which our churches are founded?

Bishop Newman is 64 years old.

FROM PORTLAND, OREGON.

The past week has been one packed full of good things. First and foremost may be mentioned the seventh annual meeting of the Young Men's Christian Associations of Oregon, Washington and British Columbia. The opening exercises of this body were held last Wednesday evening at the Y. M. C. A. rooms, and consisted of a collation at 7 o'clock, provided by the ladies of the Christian, Baptist, Congregational and Episcopal churches, followed by welcome addresses by T. F. Osborn, President of the Chamber of Commerce, on behalf of the city; by C. H. Dodd, on behalf of the business men; by William Wadhams, on behalf of the Association of Portland; by Walter H. Landon, D.D., on behalf of the churches; to all of which hearty responses were made, and, following these, brief addresses were made by Henry E. Brown of Oberlin, Ohio, a member of the International Committee, and Walter Hughson, now of Spokane Falls, but a resident of New York until within the past eighteen months. Mr. Hughson is also a member of the International Committee, and has had large experience in association work.

On Thursday morning the convention organized for business by electing Walter Hughson, of Spokane Falls, President; Edwin Rand of Vancouver, B. C., Dr. E. C. Kilbourne of Seattle, and Prof. T. G. Brownson of McMinville, Vice-Presidents; A. M. Muir and John L. Tait, Secretaries.

Reports from the different associations, nineteen in number, were read, all of which showed that much progress had been made during the year. All branches of association work were discussed in their varied aspects, particular attention being paid to the gymnasium, as one of the best means of attracting young men to the association. In this discussion the leading thought advanced was that, if the gymnasium is to be made use of, it must be in the hands and under the control of a consecrated, thorough-going Christian man as physical instructor. This being the case, a grand work may be done through the instrumentality of the gymnasium. It was thought by many that unless such a man could be obtained it would be better in the end not to have a gymnasium.

One of the most enjoyable half-hours of the association was on Thursday evening, when Prof. Geo. T. Wright, of Oberlin College, took the time. He was accidentally delayed here while en route to his city.

In his remarks the Professor spoke encouragingly to the young men of the convention of the possibilities of profit and entertainment in the study of geological phenomena that so abound in all parts of this country. The glacial period, he said, is traceable clear across the continent in the segregated rocks, far removed from the place of their nativity. In a trip to Alaska the action of glaciers can be seen and the manner of their movements and deposits learned. Glaciers are only compressed snow, where the melting has been slower than the accumulation; which process continues until mountains of ice are in motion.

Mention was made of three signs by which the glacier can be traced; first, by boulders scratched in the direction of the longer axis; second, rocks consisting of boulders of various kinds; third, granite boulders composed of pebbles of different composition. Study of phenomena in Washington shows a glacial movement from Mount Tacoma to Port Townsend. The present period is a geological one, and its study should be made by Christian students who may protect the world from false accusations of those scholars who would seek to make a conflict between science and religion.

Friday evening was full of good things at the day sessions, and in the evening brief addresses were made by Rev. M. L. Rugg and E. C. Frost, and the exercises closed by a characteristic address of great power by Rev. I. D. Driver, D.D.

The leading event of Saturday was the discussion following the report of the Executive Committee as to the advisability of moving the headquarters of that committee from Portland to some point on Puget Sound. It seems that the British Columbia and Washington delegates had been in correspondence for some months over this matter, and came up to the Convention pretty well assured that when the test came they would have no trouble in carrying their point. When the proposition came before the Convention square, and the arguments pro and con were made, it was shown that a much larger proportion of the funds for the support of the State work came from Portland than from any other place, or from any other two places; and that being so, they had claims that could not well be ignored. The upshot of it all was that the movement was not made in the interest of the work at large, but to gratify pride of locality. At this juncture, Mr. Hughson of Spokane Falls proposed that the Executive Committee be enlarged to 18 members, and that the leading Associations be represented on said committee, and that executive meetings be held in Seattle and Tacoma during the year, but that the headquarters of the committee should still be at Portland. This was unanimously carried, and settled the question at least for another year. Then, with little doubt, the delegates from Washington will want to set up housekeeping on their own account.

The report of the Executive Committee showed better results than for any previous year. All bills were paid, and \$300 remained in the treasury. Vernon

N. Johnson sent in his resignation on account of ill health, and the same was accepted. Spokane Falls was chosen for the place of the next meeting. According to the plans arranged for, the committee thought that \$3,500 would be needed to carry on the work for next year. In a short time over \$2,000 was pledged, Portland raising a little over \$700 of the amount.

About 120 delegates were present and all considered the Convention the best that had ever been held. All sessions were well attended, especially the lunch session, that took place daily between twelve and one in the gymnasium, thanks to the kindness of the ladies of the several churches. All the delegates, even ministers, gave striking evidence that they knew a good thing on sight. And the after-dinner speeches that followed these daily repasts were pointed, pithy and practical, and full of good fellowship.

The Convention was peculiarly fortunate in securing Mr. Walter Hughson as a presiding officer, a position he was most admirably adapted to fill. Courtesy, decision, an earnest Christian spirit, a perfect overflow of good nature, a thorough knowledge of parliamentary rules, and a good deal of humor withal, qualify this good brother in an eminent degree for the position he so ably filled.

The second annual exposition of the North Pacific Industrial Association began last Thursday evening, and will close Oct. 25th. Good as this was last year, it is much better this year, the fruit and grain exhibit being particularly fine. Six and a half acres of floor space are well filled, and half as much again would have been occupied had the management been able to afford that amount of room. Great praise is due Mr. Frank Dekum, President, and Mr. Ethan W. Allen, formerly from Marshalltown, Iowa, Superintendent and Secretary, for the success of this most laudable enterprise. Mr. Allen is an earnest Christian man, is possessed of strong executive ability, good horse sense, and is the most fitting man we have to represent Oregon the Columbian Fair at Chicago in 1892. He is a representative man in the best sense, and Oregon will make a mistake if he is not placed in charge of her department in the coming World's Fair, with \$300,000 or more to back him.

Last Thursday morning Pastor Clapp took up the line of march for Wisconsin. He will visit relations there a few days, and then go to the meeting of the American Board in Minneapolis, and return home in about three weeks.

In Sunday-school to-day in the First Church the exercises were somewhat varied. At the beginning, Rev. Charles F. Whittlesey appeared on the scene, and a few moments later a couple came up the aisle and halted in front of the platform and he pronounced the marriage ceremony. The pair came from Italy but a few months ago, are earnest Christians, and purpose making a home in this land. The occasion was very impressive, especially when the condition of their priest-ridden homeland, is taken into account.

Sept. 28, 1890. GEO. H. HIMES.

NOTEWORTHY.—The death of Canon Liddon removes the most eminent preacher in the Anglican Church of this generation and the chief champion of the conservative High Churchmen. He had completed sixty years. Adelbert College has chosen for its President the Minneapolis pastor in whose church is the approaching meeting of the American Board. Would it not be better to go to Oberlin?—It is telegraphed that Mr. Rockefeller adds a million to the \$800,000 already secured for the University at Chicago, which the Baptists have at last hopefully secured, and that Dr. Harper will accept the Presidency. We infer from the editorials in the *Advocate* that it fears some new onset of the dissatisfied at Minneapolis or, at least, some disposition to yield something for the sake of peace. Let us wait to hear what the investigating committee have to report.

REDUCED RATES TO STATE W. C. T. U. CONVENTION.—The Woman's Christian Temperance Union will hold its State convention in Stockton, October 20-24. With their accustomed generosity the transportation companies grant reduced rates. The Southern Pacific and San Francisco and North Pacific grant one and one-third fares. The Pacific Coast Steamship Company grant one-half fare on return ticket. The stage lines of Force and Davis, Colonel Bommer Miller, and Conner, of Mendocino and Lake counties, and Green and Cole of Sierra county, grant one-half fare on presentation of credentials. For railroad certificates send to M. G. C. Edholm, W. C. T. U. Superintendent Railroad Rates and Official Reporter, 526 Eighth street Oakland, Cal.

The tenth annual State Convention of the Young Men's Christian Association of California will be held at San Diego October 8th to 12th. Quite a large number of ladies and gentlemen, will go from this section of the State, leaving San Francisco, over the Southern Pacific route, Tuesday morning, October 7th, from Market-street ferry. In all probability this will be the largest gathering of Christian young men ever held in California. The work of the Association has a strong hold, and has grown with marked rapidity during the past nine years. The value of their property has increased during that time from \$100,000 to \$800,000. Practical and helpful themes will be discussed, and plans laid for enlarging the work.

Bishop Vincent is in his 59th year.

NEWS FROM THE SUNNY SOUTH.

Some fifty Y. M. C. A. workers, valuable members of the different churches, last Wednesday eve, sat down to a social tea at their rooms. An interesting address was delivered on the occasion by Rev. Dr. Hutchins. After the exercises were over quite a number of the workers, with President Armour at their head, went to the Band of Hope Hall, and united with the Prohibition Club, which was then having a meeting. As the young men were each wearing geranium button-hole bouquets (obtained at the Association meeting) it was jokingly concluded that these must be Bidwell geraniums. It was then voted that this flower should be the emblem of the Prohibition Club. As there is no patent on this badge, it can be adopted elsewhere, if others so choose.

The officers of the new Prohibition Club are: President, Rev. J. W. Collins, pastor of the Third Congregational church; Vice President, Rev. Dr. Reed, pastor of the First Baptist church; Secretary, James W. Blanchard, editor of the *California Voice*; and Treasurer, Dr. R. P. Moore.

Mr. Ball, said to be a very capable business man from Utica, N. Y., is to be the new Secretary of the Los Angeles Y. M. C. A. He will probably begin his work about the middle of October. Mr. Vatman, an experienced evangelist, well known in the East, will labor in union meetings in behalf of the Y. M. C. A. in this city during the month of February. A. M. Strong of Pasadena and A. T. Chipron and W. M. Mead have recently made a friendly visit at Santa Ana, and have secured \$700 in pledges to put the Association there on a more solid basis.

Rev. H. P. Case, our missionary among the neglected children, has just established two new Sabbath-schools. One of them, numbering 41, is situated at Rochester, a fruit region in the Cucamonga valley, where water has lately been developed. The other school numbers 20 scholars, and is near Oceanside, on the way to San Luis Rey.

The Rosedale Presbyterian church, and the Methodist Church, South, and the Olivet Congregational church—all in the same neighborhood in this city—have united in securing the services of Professor Bacon to drill their singers in church music. They meet for practice at the Olivet church. Prof. Bacon is very considerate in his charges. The hope is to raise the standard of singing in all these churches.

The Congregational Club of Southern California will meet October 6th in the First Congregational church, corner of Hill and Sixth. With the programme already announced, the meeting ought to be full of interest.

Rev. Elijah Cash has resigned his charge at Eagle Rock, and henceforth will devote all his time to the Edgemont and West End churches. The last-named church received three persons on confession of faith last Sabbath. The extra meetings conducted by Evangelist Crawford at the West End church have brought increased life, hope and courage. They cleared eleven dollars at a late social, and now have money in hand to paint the church edifice.

The Common Council of Los Angeles have passed over the mayor's veto a preliminary ordinance in regard to Sunday closing of saloons, and have also passed an ordinance for a special election allowing the people to vote upon the question of Sunday closing on November 18th. Now we are waiting with lively interest a veto of the special election ordinance from our redoubtable mayor. Then when the council has overruled his very last veto, we shall make ready for the Sunday closing battle. It was generally thought to be unwise to have our special election come before the State election; consequently, it was postponed to November 18th. Let every one who cares for the good name of our city, every friend of the Sabbath, nay, every friend of decency and good order, register without delay, and do his sacred duty on the day of the special election.

We learn that Rev. L. F. Bickford of Westminster has become a professor in Daniel Baker College, Brownwood, Texas, and his wife is instructor in music in the same institution. May prosperity attend them in this new field of usefulness.

Rev. Mr. Schaeffe, who speaks German and English, and has been connected with the Evangelical Association, is hereafter to supply the church at Hyde Park, and Harmony, a settlement west of Vernon. At Harmony they have an audience Sabbath evening of sixty.

Rev. W. C. Stevens has been pastor of the Third Presbyterian church of this city for several years. He is an earnest and devoted minister, but embraced the peculiar views of Dr. Dowie and insisted upon preaching them. Presbyterians say that as a consequence the church was seriously weakened by removals, and the Sabbath-school very much reduced. Fifty-four out of sixty-eight of his church brought the case before the Presbytery and asked that the pastor should be removed. All of the Presbytery, except two, voted to remove him from his charge, and he was so removed.

Some years ago, the United Presbyterian minister of San Diego lost two sons by drowning. The other day six of his congregation, including one of his daughters, were out sailing on San Diego bay, in charge of an experienced captain, when the six were drowned. This minister thus has affliction upon affliction. We proffer our heartfelt sympathy to this brother, whom years ago we

learned to respect and love. By the way, Rev. Mr. Rider, pastor of the Memorial Baptist church of this city, barely escaped death by drowning this summer, while bathing at Catalina.

W. A. JAMES.

LOS ANGELES, Sept. 27th, 1890.

Home Missionary.

Conducted by J. H. Warren, D.D.

HOME MISSION REUNION.

Were you there? You were not! Why not? We had a grand, good time, and we feel sorry for you that you lost it. Think of it!—over two hundred ladies, with a good sprinkling of gentlemen, gathered in the beautiful parlors of Dr. McLean's church, Oakland, for a home mission reunion. The devotional half-hour was led by Mrs. Bailey of Utah—a stranger to us all, when she came into the room, but now we feel that she is one of us. "Draw Me Nearer" was the hymn sung that opened the way for the delightful exposition of 1 Cor. xiii—what love is not, and what love is—giving special emphasis to the thought, "Love never faileth." At 10 o'clock followed the reports of the Secretaries, Treasurers, President and Auxiliaries. The Secretaries reported 26 Auxiliaries, over 300 letters sent out, especially in the organization of new societies; 12 new Auxiliaries this year, 9 life members made, a missionary supported in Trinity county, and three Home-land circles formed.

The Treasurer reported \$1,264.16 as receipts; disbursements, \$1,248.57.

The text of the President's address was "In His Name"—a review of the year, and an outlook for the future. It was full of strength and courage, because "In His Name" we have all power that we need, closing with the great importance of more education in missionary work from the pulpit, and a free distribution of missionary leaflets.

The Auxiliaries responded partly to the roll-call. Oh! could you have heard of the ways and means devised to interest in and raise money for home missions, you could but have said, The spirit of self-sacrifice is the spirit of missions. One dear crippled lady in one of our home mission churches has never failed to be present at a meeting, and out of an income of \$20 a year gives twenty-five cents a month to missions! Isn't that an object lesson we can each of us take home? The Oakland ladies gave us a most appetizing lunch. They always do, but this time they thought home missionaries would enjoy a full meal by contrast, you know. So they spread their broad tables, and they found that "them pious could eat awful!"

A social hour followed, and then Mrs. Bailey again conducted the devotional half-hour, with the cheering thought of the "good time coming"—a fitting prelude to the address of Rev. Dr. Willey of his personal experiences in '48 and '49—such thrilling words as can only be uttered by one who knows whereof he speaks. Rev. W. A. Tenney followed with pioneer efforts in The Dalles, Oregon, in '59.

Rev. Mr. King, the "Society Missionary," with a parish 75 miles long and 60 wide, gave us some of the difficulties he had to contend with in the prosecution of his work. Talk about heathenism, haven't we all we can desire within the borders of our own loved State?

Miss Hattie Burbank and Mrs. Blake-Alverson gave us solos, which were especially acceptable, as they were rendered with so much feeling and tender pathos, preparing the way for Dr. Warren's talk on the "present destitution" of churches in the State—19 counties with no minister or Sunday-school of this denomination, and two whole counties with not a single church or Sunday-school of any kind. The saloon is their church, and he plainly depicted the miseries that follow in its wake. Dr. McLean, with his ever-ready fitting word, gave good cheer from the thought that "the cups of cold water" in the hands of a disciple could bless and strengthen, and be a power against the wiles of the evil one. He suggested that if they could not have the "flowing fountain," they could distribute the cold water in a cup, that would quench the soul thirst and strengthen the heart, until the fountain should spring up. Personal effort was the great need. Dr. Willey closed the afternoon session with prayer and benediction; then the large-hearted Oakland ladies threw open the doors of their homes and took the people in. California is noted for its hospitality; but, right here, let me say, Oakland is the head center—they can't do a small thing there.

The evening service was opened by the Y. M. C. A. male quartette. There was soul as well as melody in their music; and we all appreciate their valuable contribution to our enjoyment. Mrs. Bailey then, with her sweet, attractive face, rose, and for the remainder of the evening held all as spellbound with her magnetic, forceful words—an allusion to her work in Utah, as an introduction, the mission work in general. Surely such earnest, faithful appeals as fell from her lips cannot be wholly lost. Are we down from the mountain yet? you ask. Yes, down again to the work in the valley; but the inspiration of that home mission reunion will give us new courage and zeal for our work, till we are permitted to go up again next year, and let us see you there then, that you, too, may share the "good things" that are so filling.

The evening service was opened by the Y. M. C. A. male quartette. There was soul as well as melody in their music; and we all appreciate their valuable contribution to our enjoyment. Mrs. Bailey then, with her sweet, attractive face, rose, and for the remainder of the evening held all as spellbound with her magnetic, forceful words—an allusion to her work in Utah, as an introduction, the mission work in general. Surely such earnest, faithful appeals as fell from her lips cannot be wholly lost. Are we down from the mountain yet? you ask. Yes, down again to the work in the valley; but the inspiration of that home mission reunion will give us new courage and zeal for our work, till we are permitted to go up again next year, and let us see you there then, that you, too, may share the "good things" that are so filling.

Religious News.

PACIFIC COAST.

The adjourned annual meeting of the stockholders of the Publication Company of THE PACIFIC will be held in Room 23, No. 7 Montgomery avenue, this city, on Thursday, October 9, 1890, at 3:30 P. M.

JOHN KIMBALL, Sec'y.

At the last Monday Club a paper was read by Rev. Joseph Rowell on the "Present Needs of Our Churches." It was a timely theme, and the paper was highly commended by the brethren in most of its statements. Among the visitors were Rev. Dr. J. H. De Forest, who has been for sixteen years a missionary of the American Board in Japan, and Revs. Schuyler S. White and Claudius M. Severance, both graduates of Yale Seminary, and under appointment of the American Board for Japan. Remarks were made by these brethren. Dr. De Forest spoke about the opposition of THE PACIFIC and the friends on this coast, to the union in Japan; he was greatly in favor of the Union and was sorry that anything had been done to oppose it. He intimated that another attempt would be made, and that it would succeed. Prayer was offered at the close of the meeting by Revs. Brainerd and Sink for these missionaries, and for a deeper work of grace in all our hearts. Ten missionaries of the American Board leave this port this afternoon on the steamer *Galle*. Dr. Benton will open the discussion at the Club next week. Subject, "The General Association."

Rev. R. H. Sink very acceptably supplied Plymouth church in this city last Sabbath.

Rev. George Niebuhr preached in the Evangelical German church in this city on the "One Thing Needful" and "Matrimony As It Should Be."

Rev. Edwin S. Williams listened to a good sermon from Dr. McLean in the First church, Oakland, in the morning, and preached for him at night.

Rev. E. R. Brainerd preached in Pilgrim church; he was much pleased with the music of a new quartette; our brother is himself a good musician.

Rev. James C. Wright of Fairhaven, Wash., was at the Club.

Rev. J. B. Silcox is having good audiences in Sacramento—300 last Sabbath morning and 400 at night.

Rev. F. J. Culver was at the Club; he is having good audiences at Woodland—200 last Sabbath morning.

Rev. W. N. Meserve preached in the First church, Stockton, and addressed the meeting of the Y. M. C. A. in the afternoon.

Mrs. Bailey of Utah will speak in the Third church, on Fifteenth street, Friday evening, October 3d, at 7:30. All are most cordially invited to hear her.

Rev. L. J. Garver of Oroville returned from a two month's visit to the East last Monday.

Rev. Geo. E. Freeman is home from quite an extended trip East, looking well and ready for the Master's Work.

Rev. J. A. Jones' subjects at Cottonwood were "The Gospel is the Power of God for the Salvation of the Masses" (Rom. 1:16); "The Destruction of Jerusalem." Good congregations both morning and evening.

Rev. L. L. Wirt held a very successful Sunday-school Teacher's Institute in Brother Jones' church at Cloverdale week before last. The attendance and interest increased to the end, from 25 to 65 took part in every session. "This is what we need; less convention work and more solid instruction in methods of teaching."

Rev. E. O. Tade has closed his work at East Granville, Mass., and gone to Washington, D. C. In what work he will there engage we are not informed. As a remembrance of his work at Granville he left copies of an excellent likeness of himself and a large list of the texts from which he had preached.

The church at Fresno last Sabbath unanimously called Rev. B. F. Sargent to become pastor. Mr. Sargent was first engaged for three months, and came the first Sunday in September. The people are much pleased with his ministrations, and with a united church and sufficient financial strength to meet all imperative demands, there should be a bright future for the church.

The Women's Home Missionary organizations of the country, by invitation of the American Missionary Association, are to hold a mass meeting in Northampton, Mass., in connection with the annual gathering of that association. The day is Tuesday, October 21st. The speakers are one for each of the six National Societies, through which these organizations work. The day promises to be one full of interest, and we hope that there will be a large delegation of ladies present from all over our land, and that they will pray earnestly for the spirit of the Master to be present in this gathering.

NATHANIEL LORD,

Committee of Arrangements.

Editors PACIFIC: The Fresno church is beginning the year after vacation under very encouraging circumstances. With the parsonage practically paid for, the church will, without difficulty, pay the salary of a pastor, having already secured for three months the services of Rev. B. F. Sargent, formerly pastor of the South church, Grand Rapids, Mich., who is quite certain to be permanent pastor.

September 22d.

MINISTERIAL RELIEF SOCIETY.—The annual meeting of the Congregational Ministerial Relief Society of California for the election of officers and other business will be held in the parlor of the Y. M. C. A. Building, in this city, at 3 P. M., on October 13th.

J. H. WARREN, Secretary.

SAN FRANCISCO, September 29th.

EASTERN.

There are now eleven Congregational churches in Oklahoma.

The church at Newport, N. H., received fifty-four members last year.

Evangelist Mills began meetings at St. Johnsbury, Vt., September 18th.

A house of worship for the French inhabitants is going up in Marlboro, Mass.

The church at Iona, Iowa, dedicated a new house of worship September 14th.

A council is called for October 3d to organize the Lowrey Hill church, Minneapolis.

Revival meetings have been commenced in many places in all the Eastern states.

A house of worship was dedicated at Outer, Long Island, Me., September 10th; also a house at Bass Harbor, September 11th.

Hop church, Oklahoma, was organized with twenty-six members, September 30th. This church is building a house of worship.

Rev. W. H. Scudder, late pastor of Plymouth church in this city, conducted the services in Windsor-avenue church, Hartford, Ct., September 21st.

Rev. George B. Cheever formerly pastor of the church of the Puritans, New York, now eighty-four years old, is living in Englewood, N. J. He is very feeble.

The new house of the church in Rockville, Ct., was dedicated September 18th. The building is of stone and will seat about twelve hundred. Cost, \$100,000.

OCEAN VIEW CHURCH.

Pursuant to letters missive, an ecclesiastical council convened in Ocean View, September 22d, at 5 o'clock P. M. Rev. L. D. Rathbone was elected Moderator *pro tem.*, and Mr. E. A. Ellsworth, Scribe. The roll call resulted as follows:

Redwood City church—Rev. L. D. Rathbone, Mr. G. W. Scott; Bethany church, San Francisco—Rev. Dr. W. C. Pond, Deacon R. Brown; Plymouth church, San Francisco—Mr. J. Q. Garfield; Niles church—Rev. F. H. Maar, Mr. E. A. Ellsworth. Ministers invited present—Rev. Dr. J. H. Warren, Professor J. A. Benton, D.D.

It was voted that the temporary officers be made permanent. The records and proceedings of the church, together with the constitution, confessions of faith and covenant were read by Rev. J. B. Eddy. It was voted that the constitution and records be deemed satisfactory. It was suggested to the church that the articles relating to the electing of trustees and incorporation of the church be formed under legal advice.

Rev. Mr. Eddy, being called upon, gave a statement of the need and the work of the church in this place, and the prospects. The council then, being by itself, voted "that we recognize this as a duly organized Congregational church, and welcome it to the fellowship of the churches."

Dr. Pond and Rev. Mr. Maar, together with Rev. Mr. Eddy, were appointed to arrange the programme for the evening, which was as follows:

Invocation, Professor J. A. Benton; Scripture reading, Rev. Mr. Maar; prayer of recognition, Rev. Mr. Maar; sermon, Rev. L. D. Rathbone; right hand of fellowship, Professor J. A. Benton, D.D.; address to the church, Rev. Dr. J. H. Warren.

SCIENCE.

INSTALLATION OF REV. E. C. OAKLEY.

Pursuant to letters missive issued by Plymouth-avenue Church of Oakland, an ecclesiastical council assembled Friday, Sept. 26, 1890, in Plymouth-avenue Church for the purpose of examining Mr. Oakley, reviewing the proceedings of the church, and if deemed advisable assist in his installation over the church. The council was called to order at 3 o'clock by Rev. W. C. Pond, D. D. Rev. G. H. Merrill was elected Moderator and Rev. W. H. Cooke Scribe. The roll was called and all the churches invited were found to be represented.

Papers relating to the proceeding of the church were read, together with Mr. Oakley's reply to the call of the church, which were declared satisfactory. Mr. Oakley read a statement of his doctrinal belief, which was clear, concise and forcible and listened to with much interest. Mr. Oakley also gave a very interesting account of his conversion and call to the ministry.

The evening exercises of installation were very pleasant, and all went from the church feeling it to have been good to be there.

We congratulate Plymouth-avenue Church and its new pastor, and hope the years of their union may be as many and as sweet and tender as those of Mr. Oakley's predecessor.

An English scientific person has discovered that sitting down is an acquired habit. The majority of mankind do not sit, but simply squat, or, as it is sometimes said, sit on their heels. This position, the scientific person thinks, is the natural one, while sitting on a chair is an artificial one.

Missy S. S. Work.

This department is opened and conducted in the interest of our Pacific Coast Sunday-Schools. A letter or article from some one of our District Superintendents will appear each week. An invitation is also extended to pastors, Sunday-School superintendents, or others, to contribute any articles or items of interest to this column.

C. S. S. & P. S. DIRECTORY.

District Superintendents—Rev. H. P. Case, Los Angeles, Box 185 (So. Cal.); Rev. Samuel Greene, 236 Fourth Street, Seattle, Washington; Rev. W. S. Bell, Helena, Mont.; Rev. Loyal L. Wirt, 757 Market Street, San Francisco (Central and North, Cal.); Rev. Chas. H. Curtis, Portland, Or.; Rev. R. A. Rowley, Edmonds, Wash.

NOTES ON THE WAY.

It is a delightful morning after a Sunday of Sabbath service in Condon, and the Oregon Sunday-school Superintendent is enjoying the true Christian hospitality of a family who have been living one week in a house which the head of the family has worked alone on for just two weeks. Imagine the conveniences of such a home, and the rare spirit of such a sacrifice which can receive a stranger into such necessary *newness*; and you will not wonder that I am prompted to write of Oregonian hospitality.

And it is one of those wonderfully clear, invigorating mornings which seem to be peculiar to Eastern Oregon. At 6:30 the sun has risen a hand's breadth above the horizon, and is giving me a bath of Nature's glory as I sit facing him.

With the bracing air sending the blood coursing through one's system and giving peculiar exhilaration, one can for the time forget the lack of water, although it all comes from a common town cistern now and must be used most carefully; and the rolling barrenness is touched by more than an artist's coloring, becoming beautiful in its dress of glory. The dust that only awaits the activity of man and beast to trouble as *itching* as the lice of Egypt is now serene and inoffensive.

But we will turn from this town, where Sunday is the most active business day of the week, and where the Christian services were held in the general hall, floor carpeted with saw-dust, rough boards nailed on beams for seats, and the litter of a week of court strewn all about.

The same spirit of hospitality shown here has welcomed and cheered every where. One feels loth to announce the fact of being a Christian minister, for it is sure to call forth a response of welcome and hospitality from struggling Christians, especially in the places distant from the railroads and where good people are carrying heroically not only the burdens of existence but those of godless, swearing, drinking men, surroundings of recklessness and vice as well as crudeness, in the midst of which their children must be reared.

In towns along the Columbia as far as Rainier, over the mountains into the Tillamook country, through the Deschutes Canyon into the Grass Valley country, and across to Blue Mountains in the logging stations, everywhere there is an open-handed hospitality greeting the Christian missionary. Even when funds give out in a strange place, men are not wanting who will accept the word of the parson and carry him whither he would go, waiting for the money until he can reach headquarters and send it to them.

It would take too long to mention in detail the many cheering experiences of this hospitality; but Christians of Oregon and the Pacific Coast, you are thus giving to the Lord *largely* for the work of redeeming your fellow men and women to Christ.

In our reports we cannot make estimate of the value of these precious gifts of food and lodging and sometimes of your goods for missionary work. But God is recording their full value, and if you are faithful, and for love of Christ and your neighbor extend your hospitality freely, there will be the welcome word from the Master, "Inasmuch as ye did it unto one of these least, ye did it unto me."

This is the unreckoned, unwritten service which God loves. Don't let the Christian worker be at the charges of Eastern Christians when you can largely increase the service in your own State by extending freely your hospitality, your horses, your strength; and we are modest men, however much we may appear to the contrary. For the Master's sake and for your sakes we are here. We do not like to thrust ourselves into your homes, or ask favors of you for the Lord's work. Thrust your hospitality upon us, offer your horses to carry us about your region, and you shall receive the "hundred-fold" return of joy and peace and inspiration for the life you are long and praying for. But especially cheer the pastor who has settled among you to endure with you that he might win souls to Christ. He is a man like you, and is discouraged and encouraged as you are indifferent or zealous. Be hospitable, be generous, be abundant in your labors of love! Thus will you be true disciples of our Master.

Now, just a few words about Sunday-school work. You all desire a church and pastor in your midst, but you cannot support them. You all want the Superintendent to visit you and work in your section of the State; but he don't come. What is the remedy?

1. *Confidence.* Some one has said that the duty of a wife is to "love, love, love." Your best service is to trust! Trust! There are over thirty large counties in our State. There are fifty-two weeks in a year. The call comes from all sides. We are needed everywhere, but can only be in one place at a time personally. It must be with us a case of proportion. We must work *first* where there is a prospect of *quickest* re-

turns for Christ. Therefore *trust*, and be attentive to every word sent you through the mail. Notices and helps of every sort are all necessary to the best work. Give prompt and careful heed to them all.

Next, *serve!* Every Christian can do something for Christ. Every community will be improved by honest Christian service from every Christian in it. Often the only religious service that can be sustained is a Sunday-school. If you can, work in it. If you work, work with your might; work with enthusiasm. If you are a teacher, pledge yourself before God to observe three rules:

1. Study every lesson prayerfully.
2. Make your service personal Christian work.
3. Encourage by example a Christian Sabbath.

Next, a word to the ministers. Brethren, you can be a mighty power in your section. Don't confine your thought to your local church. Be the most interested person in your Sunday-school. You are its head. God holds you responsible for its care. Know your city and let the Sunday-school Superintendent know where he can plant another Sunday-school, and interest your best church workers in it. Know your county, and let the Sunday-school Superintendent know of any town or hamlet in it destitute of Sunday-school and church privileges. May God help us all thus to be banded together in sacred fellowship of service—members of one body whose head is Christ. I am indebted to you all for many kindnesses. Make me more indebted to you. Sincerely,

CHAS. H. CURTIS.

PARABLE OF THE VINEYARD.

LUKE XX: 9-19.

OCTOBER 5, 1890.

Keep in mind that almost the entire study of this quarter is about the last week of our Lord's earthly life.

This week is called "Passion Week" because the intense life and suffering of it, and the horrible death of Christ is called His Passion. It is called "Holy Week," as being the last week in Lent, or the forty days of spring fasting in memory of the fasts of Moses, Elijah and Christ; this last week specially commemorates the last visit of our Lord to Jerusalem, which culminated in his death and resurrection. Its religious service is by a fast from amusements and hearty food, and by prayer, meditation and public worship.

Our lesson contains a parable and is effect. The parable tells of: (1) The vineyard planted; (2) messengers rejected; (3) the beloved son sent; (4) plotting husbandmen; (5) the son cast out and killed; (6) husbandmen destroyed, and vineyard given to others. The effect is sympathy, self-condemnation, hatred of Christ. Lesson for us, Isaiah liii: 3-6.

SUNDAY-SCHOOL IN A BOAT.

The Sunday-school planted by our District Superintendent at Point Tiburon a few weeks ago has met the necessity of a more convenient place of meeting in a rather novel way. At first the Sunday-school was held in the school-house, but this was soon found to be too small, and the teachers looked around for more adequate quarters. As no good place could be found on land, one sister suggested that Jesus had taught from a ship; why could not they? An old boat had been drawn up above the tide near by, and used for various purposes. The teachers "bore down upon it," and "rigged it up." And now old Neptune and his train of mermaids may listen every Sunday afternoon to "Safe in the Life Boat, Sailor," or some other familiar song, sweetly wafted across the quiet waters of the bay, as the children of Tiburon gather in the comfortable and commodious cabin of this old dismantled vessel, which, doubtless, has weathered many a gale; but now, like many an aged Christian, lies in quiet waters beyond the blast of the storm, yet containing within its heart the voice of prayer and the song of praise.

REV. C. W. HILL'S RESIGNATION.

My Dear People: I desire to announce in this public way that I have already made known to some of the officers of this church, that it is my wish and purpose to resign the pastorate which is now completing the first quarter of its seventh year. It is not without thoughtful and prayerful consideration that I have resolved upon this course. I do not leave you because I have grievances or because of any trouble or divisions, but because I believe it to be for the best good of the church. Our progress through the past year has not been equal to my hopes or expectations, and I have been led to believe that a new man with new methods may achieve results which I have not been able to accomplish. No preacher, unless he be a man of unusual gifts, can satisfy a great variety of minds. There will be some whom he will fail to help or interest, and I cannot hope to be an exception to the general rule. I know no remedy but occasional changes in the ministry. The type of thought which I am accustomed to present may have fresh and "possible value" in a new field, while a man of different type of thought may have freshness and new value here, arresting other minds and touching hearts which hitherto have not been reached. I prefer to close my ministry in sunny rather than in cloudy times. I believe the church to be in a state of union, courage and hope. No signs have reached me of any want of confidence or respect; but many have come of affectionate regard for which I am very grateful. It is my wish to place the date in which my resignation shall take effect as far in the future as three months from the present time, in order that I may not place myself under an undue pressure of haste in so important a change of my life, and in order that your choice of my successor may be made with just and needful deliberation. The years that I have been associated with you in Christian work are full of tender memories. The time seems short, for events have moved rapidly, and change has followed change in swift succession. The little building in which we used to assemble has retired to a secondary place, and we enjoy this commodious house of worship, which testifies to the loving devotion and self-sacrifice of the people. Of the ninety-two resident members at the beginning of my ministry here, forty-four are now remaining with us, thirty-nine are living elsewhere and nine have fled on the wings of death beyond the reach and need of human ministry, and have themselves become "ministering spirits sent forth to minister to them who shall be heirs of salvation."

I have admitted to the church 144 members, of whom nearly one half have entered on confession of faith. I have entered your homes in times of joy and grief, uniting your youth in marriage, consecrating your children in baptism, committing the beloved dead to burial; and now as I stand on the hither limit of all this and announce the resignation of this high and honorable office, you will not deny me my measure of sadness, and I may assume your measure of regret; for the scenes through which we have passed have ever been weaving a network of sympathy and forming ties of affection which render difficult to me the utterance of these words. May the Lord Jesus Christ, who has watched over you until now, still be gracious to you and bless you; and if this be to you a bereavement, may he overrule it to the best advantage of this church, which we all dearly love. And so may the peace of God be with you always.

SAN JOSE.

The first king's speech from the throne is said to have been by Henry I, 1107.

HEADQUARTERS

For the Periodicals and Publications of the CONGREGATIONAL PUBLISHING SOCIETY

PILGRIM TEACHER, SENIOR INTERMEDIATE and JUNIOR QUARTERLIES, WALL-SPRINGS, MAYFLOWER, etc. Samples sent free on application. Sunday-school Library Books, Record and Class Books. All the latest publications of the Society in stock. A large line of Family, Teacher and Reward Bibles. Reward Books, Cards and Tickets. Best Stock, lowest prices, prompt service.

ADDRESS ALL ORDERS TO

GEORGE WALKER, Manager,

AMERICAN TRACT SOCIETY

735 Market St., S. F.

CHAUTAUQUA, 1890-91.

AN OUTLINE HISTORY OF ENGLAND. By James Richard Joy. \$1.00
FROM CHAUCER TO TENNYSON. By H. A. Beers. \$1.00
OUR ENGLISH. By Adam S. Hill, Professor of English in Harvard University. 80
WALKS AND TALKS IN THE GEOLOGICAL FIELD. By A. Winchell, Professor of Geology in University of Michigan. Illustrated. 1.00
FRENCH LITERATURE IN ENGLISH. By W. C. Wilkinson. 1.00
HISTORY OF THE CHURCH IN AMERICA. By Bishop John F. Hurst. 40
The six books will be sent postpaid for \$5.00

THE CHAUTAUQUAN. \$2.00

GEO. C. McCONNELL CO.,
BIBLE HOUSE, - 757 MARKET ST., S. F.

CONGREGATIONAL LESSON HELPS

Pilgrim Quarterlies, Pilgrim Teacher,

And all the issues of the Society in stock at the

DEPOSITORY.

757 MARKET STREET,

BIBLE HOUSE. SAN FRANCISCO, CAL.

127 Sabbath-school supplies of all kinds a specialty.

TERRY & CO.

FURNITURE, CARPETS AND STOVES.

747-749

MARKET STREET, SAN FRANCISCO.

OPPOSITE DUNFORD

Washburn & Goring, was the reply, and

"Rebecking" name

"Rebecking" name

WOMAN'S BOARD.

(Continued from first page.)

interest in all missionary work; and here, too, the mothers can do much. As the missionaries come and go, be at pains to find them and welcome them to your homes. Don't some of us bless the day when dear Mrs. Logan came into our homes? Mothers and daughters could learn of her sweet lesson of courage and self-sacrifice. Many more there are who have blessed our homes by their presence; and yet more who would have blessed us had we but recognized our opportunities. As we met here the young ladies just leaving native land, and entering upon this work with all the enthusiasm of youth, do they not inspire our daughters with the desire to do more for the coming of God's kingdom? Let us seek all opportunities to cultivate the acquaintance with all our missionaries.

N. A. BURNS.

OVERLAND EXCURSIONS

Wabash Tourists' Excursions to the East weekly. Best scenery. Fast time. Unsurpassed accommodations. For further particulars address

F. E. SHEARER, Manager,

19 MONTGOMERY ST., SAN FRANCISCO

Established 1862.

W. A. HAMMOND,
Watchmaker and Jeweler

No. 4 SIXTH STREET, S. F.
Near Market St.

Watches cleaned, \$1. Main Springs, \$1. All work warranted. Fine watch and jewelry repairing a specialty.

Established 1850. Telephone No. 48.

N. GRAY & CO.

UNDERTAKERS

641 Sacramento St.
Embalming a specialty. Webb, S. F.

Our Young Folks.

The Song of the Cricket.

Yes, the world is big; but I'll do my best,
Since I happen to find myself in it;
And I'll sing my loudest out with the rest,
Though I'm neither a lark nor a linnet,
And strive toward the goal with as tireless
zeal,
Though I know I may never win it.

For shall no bird sing but the nightingale?
No flower bloom but the rose?
Shall little stars quench their torches pale?
When Mars through the midnight glows?
Shall only the highest and greatest prevail?
May nothing seem white but the snows?

Nay, the world is so big that it needs us all
To make audible music in it.
God fits a melody to the small,
We have nothing to do but begin it.
So I'll chirp my merriest out with them all,
Though I'm neither a lark nor a linnet!

—Independent.

A DOUBLE TRIUMPH.

"I tell you, boys, Hal Leiter will carry off the prize this time, just as he did the other. Hal is hard to beat when he does his level best, and his paper is sure to be the best, no matter what the others are, so we might as well make up our minds. He took the medal last year, and he'll get it to-morrow."

So spoke a bright-looking lad to several others who stood on the steps of the Madison High-School, talking matters over, as boys will.

"It doesn't seem quite fair to the rest, though," said Dick Goodwin, "for one fellow to get all the prizes. Somebody else ought to have a chance."

"Then somebody else must do better work," said one of the boys, sententiously.

"I dare say somebody else will do just as good," said Dick, tartly; "but Hal has found favor in the eyes of the professors, and whatever he does is always best."

"Goodwin is jealous," laughed one of the smaller boys, to whom handsome Hal seemed a hero in all things.

"Don't you say that again, Tom," said Dick, hotly, "or I won't answer for the consequences"; and the smaller boy prudently kept silence.

Dick had worked very hard this year, and he was more than anxious to get the coveted prize. His father was a very ambitious man, and had urged him on in his studies. Dick knew that much depended on him. He was also quite sure that if Hal Leiter had not tried this year to beat off the honors, he himself would have been the successful competitor. But, as the others said, there was little use in trying when Hal had made up his mind.

The boy, when his comrades had gone, lounged back into one of the class-rooms, which was empty. He knew that the folded paper tied with a blue ribbon was Hal's composition, and wondered, as he looked over at the desk, if Hal had forgotten to take it. Yes, it was there; he could see it from where he stood. It lay folded between two books, the ends projecting.

A strange fascination drew Dick toward the desk. He looked round. Not a soul was in the room; he was its only occupant. Footsteps sounded overhead, but the hall and the staircase were alike empty.

"If he couldn't find it," thought the boy, dallying with temptation, and then, with a sudden movement of the outstretched hand, he seized the paper and hid it in his bosom.

Silently and guiltily he hurried from the building. What had he done? With every step toward home the question assailed him. When not far from his own door he took the paper from under his coat, and tore it in half a dozen pieces, but dared not throw them away. He had not only stolen but destroyed the manuscript as far as its use was concerned. Never before had he done a distinctly dishonorable deed. Now he felt as if the word thief could be seen written on his forehead. What would his father, his mother, his sister say, if they saw him as he saw himself?

At dinner the usually merry, laughing boy was strangely quiet. He started if he was spoken to, and seemed uneasy at his father's lightest question. Too wretched to leave the house, he went up to his own room, and placing the mutilated paper upon his desk, he bowed his head on his hands in absolute misery and dejection.

"I wonder what the matter is with Dick?" his mother asked, when he had gone. "He is not a bit like himself."

"He will be all right after to-morrow," Lily, Dick's sister, said. "He has been working too hard for the prize, and he might stand a chance for it, only Hal Leiter is such a lucky boy. Everybody thinks Hal will get it. I wish Dick might be successful for father's sake."

Meanwhile Dick was utterly wretched. "I can't stand this," he muttered, after an hour's anguish. "How shall I ever dare to look Hal in the face again? What can I—what shall I do?"

A thought seemed to strike him. The essay was written on one side of the paper in a singularly bold, free hand. He gathered the pieces of paper together, sorted them laboriously, and pasted them so that the essay was restored, though much defaced and altogether a sorry-looking arrangement.

"It will just about kill me to tell father about it, but I'm going to do it, and ask his advice," he said, taking the paper and going down stairs. "I shall never feel right again till I do."

"Will you come into the study, sir?" he asked his father, who sat in the parlor, reading. "I have something to tell you."

"Why, certainly," was the reply; and

he followed, wondering, for he too had noticed the change in his son.

"Father, I did a downright, contemptible, mean thing to-day," the boy said, in a faltering voice; and then he told his story.

"A downright wicked thing, I should say," his father said, sternly, looking at the culprit with a lowering brow. "Dick, what ever possessed you?"

"I am very sorry, sir," said the boy, chokingly. "Is there any way out of it? I know what you must think of me, and how you detest a dishonest action. But I had no one else to go for advice, and I want Hal to have his manuscript. If it could only be rewritten. I don't like to do it myself; the boys know my handwriting, and I—"

"You wish me to copy it?"

"Oh, sir, if only you would!" and the boy broke down, sobbing.

"And if I do, what will be your next step?" his father asked, pity mingling with the grief and indignation that had mastered him.

"I will give it to Harry to-morrow, and tell him everything. I don't care what he does or says, only I wouldn't like the fellows to know it; but I was weak enough to do the deed, and I am prepared to bear the consequences."

"You may go to your room," his father said. "We will see what can be done."

"Father," said Dick, in a pleading voice, "You won't tell mother?"

"I shall tell nobody, sir. Go to your room," said his father.

Dick passed a sleepless night. In the morning his father brought him the manuscript written on fair paper; but he said nothing, hardly looked at the boy, hardly waited to listen to his eager thanks.

"He will never respect me again," Dick said, sadly, to himself; "and how can I blame him?"

Presently his sister brought him a little note. He read it and the color flew into his cheeks.

"My Dear Dick: I have been very angry with you, but I wish to say that you have acted with great courage and nobleness, for which I respect you heartily. YOUR FATHER."

Fortified with this precious testimonial, Dick got through with his breakfast creditably, and then, seizing the first opportunity, rushed to his friend Hal's house, eager and anxious, until he stood face to face with the smiling, expectant boy. Then his forced courage deserted him. He placed the manuscript in Hal's hand, and went toward the window to hide his shame.

"Why, Dick, what's this? It isn't mine—yes, no! What does it mean, Dick? It's my paper, but not my writing."

"No; my father copied it," said Dick, in a smothered voice.

"Your father copied it! How came he?" and there he stopped short.

"I stole it," said Dick, resolutely. "I saw it on your desk. I was jealous and half mad, because the boys all said you were sure to win the prize, so—in a moment—of temptation I took it and tore it up. I didn't know what to do with the pieces, and then, when I came to myself and realized what I had done, I pasted the pieces together, and my father copied it all out. That's the whole story, and I hope you'll forgive me. You may take what action you please, though. I shan't complain."

"Action!" Hal looked amazed for a moment. "Why, Dick, old fellow, this was not my paper—I mean the one I was going to use. I copied it, and have it safe here at home. I don't know why I left the one you took on my desk. So, you see, you wouldn't have done me any harm. Now, don't feel badly about it," he added, as Dick turned his tear-strained face toward him. "You're as brave as a lion to confess at all. Shake hands, old fellow. You know I shall never speak of it—never!"

Dick came forward to shake hands, but instead, fell sobbing on Hal's shoulder, and the two boys stood for a moment locked in each other's arms.

The strangest and best part of the whole affair was that Dick won the gold medal, after all, the judges deciding between the two best papers, those written by Harry Leiter and Dick Goodwin, in favor of Dick. What his feelings were when the beautiful emblem was handed to him by the judges, none knew but himself and his God.

The first hands to grasp his were those of Harry Leiter. "Old fellow, I was never so glad in my life," he said, heartily, as their eyes met. "I knew I had no one to fear but you, and though I wanted the medal, I've been half hoping all along that you would win, because I got it last year."

It was almost a job that Dick thanked him.

Then his father came forward with compressed lips, but his eyes shone with pride. "My dear boy," he whispered, "you will never forget this day."

Dick could not speak. His lips were smiling and tremulous, but he never forgot—*Harper's Young People*.

A WRITTEN EXCUSE.—I once taught a country school in the backwoods, and, as was the custom then, I required a written excuse when a pupil was absent one or more days. Some of these excuses I have kept, and they afford me a deal of amusement after all the years that have come and gone since then. Here is an excuse brought one day by a tall, red-haired boy of seventeen:

"Dear Sir:—Please to excuse Henry for absence yesterday. We made souk-rout, and he had to tramp it down. Also he had to help butcher a pig."

"Respectful yuers, His PAP."

THE HOLY STAIRS.

BY REV. F. P. HAMMOND.

One bright morning in April we turned our steps toward the Basilica of St. John Lateran, in Rome.

As we entered upon the north side we stood before the Holy Stairs, or "Scala Santa," as they are called.

A monk, with shaven head, handed us a slip on which the pretended history of the stairs was given. We were told that they were the very steps down which the Saviour came from Pilate's Hall, after he had been insulted and beaten and crowned with thorns; that they were brought from Jerusalem in a miraculous way; that, in accordance with the decree of Pope Pius VII., any one who would go up these stairs, "on their knees with a contrite heart, meditating on the passion of Christ, would get out of purgatory nine years sooner for every stair thus passed over."

From what I saw many appeared ready to believe all this; for there were men and women, boys and girls all going up on their knees, some hurrying up, occasionally hopping with the foot, others devoutly stopping and saying their prayers with great rapidity.

The marble steps, twenty-eight in number, are protected by planks of wood which have been three times worn away by knees of the thousands who, for hundreds of years, have gone up them.

The topmost, middle, and lower of the marble steps were left uncovered, that each one, as they passed, might stop and kiss the stones, on which our Lord had "fallen or fainted," as he came down them from "Pilate's Hall."

I shall never forget how reverently a beautiful Italian child, by the side of her mother, went up those stairs. How I longed to tell her that Jesus had finished the work of her salvation on the cross, and that no penance of hers was now needed.

One day the Saxon monk, Martin Luther, hoping thus to make himself fit for heaven, was humbly crawling up "Pilate's Stairs," when suddenly he heard a voice saying to him, "The just shall live by faith."

He at once sprang to his feet, and from that moment he saw the way of salvation as he had never before, and that nothing he could do would make God more willing to receive and forgive him. He said those words startled him from his false hope, and brought peace and joy to his soul.

Some of you, my friends, have been going up Pilate's stairs even here in America, but they will never lead you to heaven.

But I hear you say, "How have I been doing such a strange thing as that?" I will tell you.

Often your sins have troubled you, and you have said, "Now I will try and do better."

I can remember when I was a boy making all these resolutions again and again. Yes, I often had the feeling that if going on my knees all the way to New York would make me sure of heaven, I would be glad thus to purchase a title to "mansions in the skies."

May the Lord help you with all the heart to say—

"In my hands no price I bring,
Simply to thy cross I cling."

THE BANANA PEEL.

I have noticed lately even hurrying business men and thoughtless girls stop to pick up the banana peel.

There have been some distressing accidents by slipping down on this skin, and the only wonder is anyone is careless enough to put danger in the way of his fellow travelers.

But many who are careful about this stumbling-block put a greater one before those whom they love best.

We know a boy who was almost perfect in every other way; yet he was so slow he made others around him lose their tempers and thus fall from grace. By his being late he would often spoil the plans of the whole family. He did not seem to see it was as sinful to try the patience of others as to get fretful himself. We remember a good woman, unselfish and loving, yet constantly giving away to a quick temper. A good many hearts ache over her thoughtless, unkind words, and often bitter feelings are stirred, or impatient words called forth.

Alas! the banana peel is in every home for the soul to stumble over. Get it out of the way. Don't excuse your slip by saying you are naturally slow, or prone to speak your mind, or that you have every other grace, but cherish one fault that spoils the happiness of every one near you. While you are trying to help in other ways, you may be tripping people on one pet sin. Be easy to live with.—*Epworth Herald*.

THE SPEAKING LEG.

Have you ever heard the story of the crossing-sweeper with the wooden leg?

No? Well, here it is:

He was quite an old man, with white hair and a pleasant twinkle in his eye. He limped about on his wooden leg and kept his crossing as clean as possible. A gentleman passing by one day, looked at him with interest and entered into conversation:

"Am sorry to see, my friend, that you have a wooden leg."

"Yes, sir, I have, and a good thing, too. So don't be sorry."

"A good thing to limp about with that?"

"Yes, sir. Years ago I was over-seer in a large factory, but it did not prevent me from drinking. One day, when I

had taken more than I should, I had to climb up an awkward staircase to overlook the workmen above. My head being unsteady, I slipped and fell. My leg was so badly broken that I was taken to the hospital. It was soon found needless to cut it off, and I was there a good while. The nurses were very kind to me—especially one good lady, to whom I shall be forever grateful. She first showed me the evil of drink, and got me to sign the pledge. Yes; and she did more than that; she taught me who could give me strength—poor weak wretch that I am—to keep it; and He has helped me so far, using this old wooden leg as an instrument more than once."

"I suppose that is why you feel grateful to your wooden leg. Do you mind telling me about it?"

"Shall be glad to, sir. Well, this leg is a talking leg. When I pass a public-house and the smell of liquor tempts me, my wooden leg calls out, 'Don't go in! don't go in!' and I obey. Once, though, I nearly broke my pledge. It was very cold, and I felt badly in need of the old grog; so I put my leg on the first step of the public-house door. Down it slipped, and I with it, of course. That was saying as plainly as a wooden leg could, 'I won't go in there, and you can't go without me; so you'd better stop out.' So I have ever since. It's an old saying but a true one, that the best side of a public-house is the outside."

"Thank you, kindly, sir. Good-day."

—The Young Reaper.

THE SECRET OF SUCCESS.

To young men who would "get on" in this world, and reach the age of four-score years, with happiness and prosperity, there is little more to be said. But I will refer them to a study of my own rules of action:

Briefly, I would say—Be honest; do not spend as much as you make; don't smoke or drink; depend upon your own personal exertions, and do not leave important affairs to a third person; don't have too many irons in the fire; do not get above your own business, and, above all, be systematic. Advertise your business on all possible occasions; but attend to it, too, and see that your claims and promises made to the public are fulfilled. It does not pay to have a single customer go away dissatisfied. Nor does it pay to take money for services for which you do not render an equivalent.

The best working years of a man's life are usually between twenty-six and sixty; but much good work is possible long after the three-score year mark has passed. I can say, for myself, that every moment of my time is put to some definite purpose, and, though I have numberless calls and demands, I enjoy a reasonable recreation each day. Both work and rest, and joy also, should make up the sum of a busy life.—P. T. Barnum, in *Ladies' Home Journal*.

SUNDAY WITH THE VANDERBILTS.

The Vanderbilts are all religiously inclined, and early on Sunday morning the children are washed and dressed and sent to Sunday-school. At church time they go to their father's pew and sit there with him and their mother during the service. In the afternoon they go to Sunday school again. They are never allowed to use the horses or carriages, nor to go out, except for a short walk as a matter of exercise. The day is spent very quietly. They have an early tea, and in the twilight the children gather in the music-room while one of the ladies plays the piano or organ; Cornelius Vanderbilt, William K. Elliott, F. Shepard and the ladies of the families join for an hour or two in song. The boys sometimes bring out their violins, the young girls play their harps, and there is an hour or two of the most delicious music that one could imagine. They sing hymn after hymn, and when the twilight fades away the little ones are put to bed, to get up the next morning with the glow of health upon their cheeks, and begin their week of study and play, that shall fit them to become strong men and women, to administer wisely upon the vast fortunes that will soon be theirs.—*Ladies' Home Journal*.

THE RULES OF ELIZABETH FRY.

The following rules for the guidance of life are by the celebrated Mrs. Fry:

1. Never lose any time. I do not consider that lost which is spent in amusement or recreation every day; but always be in the habit of being employed.
2. Never err the least in truth.
3. Never say an ill thing of a person when thou canst say a good thing of him.
4. Never be irritable or unkind to anybody.
5. Never indulge in luxuries that are not necessary.
6. Do all things with consideration, and when thy path to act right is most difficult, put confidence in that Power alone which is able to assist thee, and exert thine own powers as far as they go.

STATE ABBREVIATIONS.—The most egotistical of the United States, "Me."; most religious, "Mass."; most Asiatic, "Ind."; father of States, "Pa."; most maidenly, "Miss."; best in time of flood, "Ark."; most useful in haying time, "Mo."; decimal State, "Tenn."; State of exclamation, "La."; most astonishing State, "O."; most unhealthy State, "Ill."; State to cure the sick, "Md."; State for students, "Conn."; State where there is no such word as fail, "Kan."; not a State for the untidy, "Wash."—*Youth's Companion*.

LAMPS SAFES!

To make room for the larger display of our popular line of HOUSEHOLD LAMPS, we are closing out our line of Lamps at the following greatly reduced prices:

Table Lamp, with colored globe.....	\$0 75
Yase Lamp, with decorated shade to match	2 00
Hanging Lamp, 14-inch shade.....	1 60
Rochester Parlor Lamp, nickel-plated.....	2 50
Hanging Lamp, with 14-inch decorated shade.....	3 00
Electric Lamp, nickel-plated.....	1 50
Piano Lamp, with umbrella shade.....	8 00
Rochester Piano Lamp, umbrella shade.....	10 00

Come early. Only a few more days, and this chance will be gone. Now is your time. Cut this out and bring it with you.

MYERS & CO.,

863 MARKET ST., - Opp. Baldwin Hotel.

O. KERRMANN. FRANK YERX
C. HERRMANN & CO.
Importers and Manufacturers of

... FINE ...

HATS & CAPS

332-336 KERNY STREET,

DET. ROSE & PINE STS. - SAN FRANCISCO

LARGEST STOCK ON THIS COAST

TO CHOOSE FROM.

THE FINEST HATS AT THE LOWEST

PRICES.

17 Branch Store, "The Colonnade," at

1212-1214 Market St., above Taylor.

FOR CHOICE FAT

MACKEREL AND

TONGUES AND SOUNDS

SEND ORDERS TO

S. FOSTER & CO.,

Agents for Celebrated

DIAMOND

BUTTE R.

CREAMERY

In Sealed Tins, for Hot Climates.

26 & 28 California Street,

SAN FRANCISCO.

BLAKE, MOFFITT & TOWNE,

Importers and Dealers in

BOOK, NEWS,

WRITING AND

WRAPPING

P-A-P-E-R-S

WARD STOCK, STRAW AND

BINDER'S BOARD, ETC.

Manufacturers of Patent Machine-made Paper

Bags.

512 to 516 Sacramento and 519 Com

mmercial Sts., San Francisco.

Wm. SHEW'S

Photographic Gallery

No. 523 KERNY ST.

ALL KINDS OF PHOTOGRAPHIC WORK EXECUTED

IN THE BEST STYLE AND AT

LOWEST PRICES.

The very best Cabinet Photographs, 25

per dozen.

INSURE IN

California's Million Dollar Company,

THE

FIREMAN'S FUND

INSURANCE COMPANY

OF CALIFORNIA.

Assets.....\$2,450,000; Loans paid \$9,500,000

Assets insured.....\$1,000,000

D. J. STRATTON, President.

ALPHEUS BULL, Vice-Pres.

W. J. DUTTON, Secretary.

B. FARMVILLE, Assistant Secretary.

EDWARD CARLSON, President.

J. P. QUARRER, Vice-Pres. & Sec'y.

THE CARLSON-CURRIER

Silk Manufacturing Company,

MANUFACTURERS OF

BELTING BROS. & COMPANY'S

SILKS.

MILLS: Oak, Strawberry and Ecker Streets

3 Water Street, San Francisco.

SALESROOM:

For God

BAILEY'S

REFLECTORS

For Churches, Schools, etc.

BAILEY REFLECTOR CO.

122 Wood St., Pittsburgh, Pa.

The Munson School Of

SHORTHAND

59 Flood Building, San Francisco

Type writing and Dictation receive special

care. Day and evening sessions. This school

has been successful in supplying all its stu-

dents with positions as soon as qualified.

Business and professional men furnished

The Pacific.

50 CENTS A YEAR IN ADVANCE.
No. 1 Montgomery Ave., San Francisco, Cal.

SUNDAY-SCHOOL LESSON, OCT. 12.
LUKE XXII: 7-20.

By Rev. C. W. HILL.

THE LORD'S SUPPER.

Golden Text—"As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." (I Cor. x: 16.)

The rudiments of the Lord's Supper are found in the Passover.

Our Lord seemed averse to sudden and violent innovations. Rarely is a new rite introduced without incorporating something of the old.

The patriarchal system was merged into the Mosaic, and the Mosaic into the Christian. So by gentle gradations God conducts his church from its state of infancy to that of maturity and perfection. Accordingly, out of the Jewish Passover grew this Christian covenant meal, the latter being in the new kingdom the equivalent of the former in the old.

Jesus spent Wednesday and the most part of Thursday in Bethany, probably to avoid the men who were determined to compass his death before the feast, and to employ his last hours with his disciples undisturbed. He sent Peter and John from Bethany to Jerusalem to make preparation for the Passover. To preserve secrecy, and avoid interference, from the watchful scribes and priests and perhaps to hide from Judas the exact place, that he might not precipitate the crisis before the time—he designated the house at which the supper should be held, by a sign understood by its owner, without specifying the owner's name. There is no evidence that Luke means to narrate this as a miracle. But, in whatever manner it was brought about, "they went and found as he had said unto them, and they made ready the Passover." They had much to do. It was for them to choose a male lamb a year old without blemish. The lamb was taken to the priest for examination at the time, when the blast of horns should announce that the gates of the inner courts were opened, and the priests were ready for the inspection of all sacrifices. At about three o'clock, at another given signal all lambs were to be slain, three hours being allowed for the accomplishment of the work. Then followed the preparation for the feast—the unleavened bread, the jug of wine, the cup, the bitter herbs and sauce. Thus they prepared the table of the Lord in the presence of his enemies.

The room, table and couches were made ready for the secret friends. Universal hospitality was exercised during the Passover week. Every spare apartment was turned to use as a dining room. The only recompense that could be given for the use of the room was the skin of the paschal lamb, and the earthen dishes used at the meal. Even at the present day, every Jewish family generally has at the Passover time the walls of the house whitewashed, the floor scrubbed, and all things made to put on a new appearance. The day began at sunset. The feast could therefore begin immediately after the setting of the sun, which was the opening of the fifteenth of Nisan, and was proclaimed by a trumpet blast from the temple.

"And when the hour was come he sat down and the twelve apostles with him." The Passover was originally eaten standing, but this was altered by the Jews when they came to the land of promise and rest.

"And he said unto them, With desire I have desired to eat this passover with you before I suffer." This is the Hebrew mode of saying, I have had a most intense desire. He had looked forward to that supper with earnest emotion. He had secured that he should be alone with his disciples. Now he is vividly impressing his departure and preparing them for the institution of a rite in its commemoration.

The feast of the passover having been honored and brought to its close, Jesus took one of the loaves of bread before him, gave thanks, broke it, and handed it to his disciples saying, "Take, eat, this is my body which is given for you; this do in remembrance of me." These words are cast in similar phraseology with the words of the Passover. Of the bread he had said, "This is the bread of affliction." Of the flesh of the lamb he had said, "This is the body of the Passover; now he says, 'This is my body which was given for you.' Then, taking the cup, he gave thanks and passed it to them with the words, 'This cup is the New Testament (or covenant) in my blood.' Instead of the covenant made also in blood by God with your fathers, it is the new covenant in my blood which is shed for you."

He declined himself to taste it, saying, "Divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." That is, until the kingdom which he had founded should come to its consummation, and final triumph. Then shall his followers enjoy a heavenly feast and with them he himself shall partake. The sacrament of the Lord's Supper is not in strictness of speech, a church ordinance. Our Lord does not make church membership a condition of coming to his table; although it is clearly his will that his followers should be members of his church. When the Passover was

instituted it was a household, not a church feast.

It was established when the children of Israel were led out of Egypt. It was administered by the head of the family. In the instance now before us we find Jesus and his disciples celebrating it, not in the temple, but in the upper room of a private house. When Jesus instituted the Lord's Supper the Christian Church had not been organized. Not one of his disciples, therefore, who sat at that last Supper was a member of the Christian Church. The only position which Christ imposes is a loving remembrance of himself. All who love our Lord Jesus Christ in sincerity and truth have a right to the table of their Lord, who is "both theirs and ours." As a memorial, the Lord's Supper places special emphasis on the atonement. It shows the importance which attaches to his death; not his birth or his miracles, or even his glorious ascension did he choose to commemorate, but his death. This leaves the just inference that it is the most significant fact of his mission.

As a prophecy, this service has the assurance of his return. The world may be as slow in recognizing him when he comes as it was when he came before. When or how he shall reappear we know not, but we have in this feast the pledge of his return. As a symbol, the Lord's Supper sets forth the truth that Jesus imparts himself to the soul of the believer. We feed on him, as bread strengthens the body, so Christ becomes the strength of every believer. As Dean Stanley has beautifully said: "It is not enough for you to see the outward face of the Son of man, or hear his outward words, or touch his outward costume." That is not himself. It is not enough that you walk by his side, or hear others talk of him, or use terms of affection and endearment toward him. You must go deeper than this; you must go to his very inmost heart, to the very core and marrow of his being. You must not only read and understand, but you must mark, learn and inwardly digest, and make part of yourselves, that which alone can be part of the human spirit and conscience.

CHRISTIAN ENDEAVOR.

Prayer-meeting Topic for Week Beginning Oct. 12, 1890.

By Rev. Dr. W. D. WILLIAMS.

Subject—How can I get more blessings from reading the Bible? (John v: 32-39; II Pet. i: 16-21.)

The Bible is God's word. It is a testimony for man. "They are they which testify of God." The Scriptures are holy, infallible and are "the law" and "the testimony," without which "there is no light." They are the exhibit of the will of God, and of the manifest destiny of man. Their standard is the same for all men, and their hope-inspiring influence, like sunshine, the same everywhere. No section of the Christian Church can arrogate to itself the honor of being the sole expository of their truth and their light. They are not the sickly gleams of disconnected epochs of divine revelations; they are life-creating rays, born of that eternal light which makes heaven what it is, and will make the earth what it ought to be.

"Here shines the light which guides our way. From earth to realms of endless day."

If we find some dark places in the Bible, may it not be because there are so many dark places in our heart? (Isa. viii: 20; I Cor. ii: 14; Eccles. xi: 7.)

The Bible is the great teacher of mankind. It is of supreme importance to the human race. After thousands of years, and with all the lofty attainments of all literature, nothing has been produced which has the remotest prospect of superseding the Bible. It is circulated in hundreds of millions of copies. Its words are read in almost every language known. Its fire and life and color characterize Shakespeare's best productions. It contains the very wisdom of God. The Talmud, the Koran and the Book of Mormon have stolen its precious gems. The sceptical poet Heine, after spending a day in reading from its inspired pages, said: "What a book! Vast and wide as the world, rooted in the abysses of creation and towering up beyond the blue secrets of heaven; sunrise and sunset, promise and fulfillment, birth and death, the whole drama of humanity, are all in this book." And are not its doctrines and its hopes so woven into the best and noblest of our American heritage that its eclipse would be universal sorrow, and that its extinction would be the epitaph of our Republic? "This book," said President Andrew Jackson, pointing to the family Bible upon the table, as he lay upon his death bed—"that book, sir, is the rock upon which our Republic rests."

"Almighty God, the sun shall fail, The moon forget her nightly tale; But fixed for everlasting years, Unmoved amid the wreck of spheres, Thy word shall shine in cloudless day, When heaven and earth shall pass away." (Matt. xxiv: 35.)

How shall we get more blessing by reading the Bible?

1. **Read it regularly.** We should familiarize ourselves with its acquaintances with it, take it into our daily experiences, and we will love it. Make it the man of our counsel in sorrow and in joy. "Make it our companion in trouble and in prosperity."

2. **Read it intelligently.** Man naturally shirks. He has always wanted

something to save him the trouble of thinking. He has resorted to an infallible church, and to an infallible priesthood, and to an infallible pope. Infallibility can never be more than a fancy. We are to go to the Bible as the miner seeks gold in the mountain. And what the Bible will yield to us will depend largely upon the manner of our approach to it. It becomes self-luminous to the intelligent mind filled with the spirit of the Master. Read as a scoffer, read as a Pharisee, and it will be useless.

"My gracious God, how plain Are Thy directions given! O, may I never read in vain, But find the path to heaven."

3. **Read it prayerfully.** Do not make a fetish of it. The Bible has been "grievously wounded in the house of its friends." Many have set up claims for it which it never set up for itself. It is the Holy Book, but it is for the prayerful use of any soul. Read it devotionally. It belongs to the heart as well as to the intellect. (John xvii: 17.)

4. **Read it charitably.** However much it may be mingled with mystery, it is full of love. Some treat the Bible as though it were a heap of missiles to be hurled at those whose opinions differ from ours. The Mormon defends, by texts, his detestable polygamy. The Inquisition lit its fires and piled its thumb-screws on the authority of texts. The letter killeth, but the spirit giveth life.

5. **Teach it to others.** The reason the Dead Sea is dead, is said to be because it is always receiving, and never gives out anything. To teach the Word is to strengthen the teacher himself in Divine truth. (II Tim. iii: 16, 17.)

6. **Perform its precepts.** It is not enough to desire an orchard and pluck the fruit. We must till the soil and plant fresh trees. And it is not enough to admire the truth and appropriate the promises; we must embody them in our lives. The Bible is a practical book, and we need no finer proof of this than its adaptation to the details of personal life. Thousands who read the Word of God know that they lack not so much knowledge of the precepts of the Bible as ability to perform them. They are echoing the old lament:

"I know the right, and I approve it, too; Condemn the wrong, and yet the wrong pursue."

But with God this motive force is supplied. This defect is made perfect. And in no way can we get more blessings nor distribute more blessings than by living the Bible. (John vii: 17.)

TULARE CITY.

SPOKANE FALLS.

A memorable day for the First church of this city was September 21st, when the ceremony connected with the laying of the corner-stone of the new granite church took place. Although this church is one-third built, the real corner-stone was not laid until this day. After playing by the band and singing by the quartet, the pastor, Rev. Jonathan Edwards, read a selection from the Word of God, and invoked the Divine blessing.

Mr. D. M. Thompson read an historical sketch prepared by one of the first members, Mr. H. T. Cowley, formerly missionary among the Indians, of which the following is an extract:

"The First Congregational church of Spokane was organized on May 22, 1879, by Rev. Dr. G. H. Atkinson, in the residence of H. T. Cowley. H. T. Cowley was elected acting pastor and R. G. Williamson deacon.

"Preaching and religious services were conducted for two years in the town schoolhouse.

"On May 23, 1881, the first pastor, Rev. F. T. Clarke, arrived, and on December 20th of the same year dedicated services were held in a new church, built on the corner of Sprague and Bernard streets, on which occasion Dr. G. H. Atkinson and Rev. Cushing Eells assisted.

"After two years Rev. Mr. Clarke resigned the pastorate, and during the two succeeding years, Rev. J. B. Renshaw served the church, resigning in November, 1885.

"In the spring of the following year, Rev. Jonathan Edwards responded to the invitation to the pastorate and has filled the office to the present time.

"In September, 1889, the First church with its site was sold, and the location secured where the new granite edifice of to-day is being erected. Services since the sale have been held in the Scandinavian church, and in the new temporary temple, built for the use of the church, on Washington street, by Mrs. P. A. Cowley."

"How Firm a Foundation," was sung and Rev. Jonathan Edwards followed with an excellent address, giving a brief history of Congregationalism in this part of the Northwest. He spoke as follows:

"It is a great privilege to have a part in making history. We are building on foundations laid in the past, and the future will build on the foundations laid by us."

"In September, 1838, two Congregational ministers, with their wives, came from New England, passing almost without sight and sound of our far-famed falls on their way to the Colville country. They were Rev. Elkanah Walker, long since gone to his rest, and Rev. C. Eells, D.D., now living near Tacoma. It took these devoted men seven months to reach their destination, and they were among the first missionaries to come among the Spokane Indians. They established their station on Walker's prairie, thirty-five miles northeast of here. They labored here among the Indians

for ten years—until the Whitman massacre in the Walla Walla valley—when they left in obedience to military commands.

"Rev. Cushing Eells is now in his 83d year, and is the oldest minister in active work on the Pacific Coast. It was expected that he would be present with us to-day, but he will not be able to reach here until to-morrow.

"He writes this about the first Sunday that they attempted to hold a religious service:

"Lord's day, September 16, 1838, Rev. Elkanah Walker and myself spent at what Indians called Che-wah-lah. There was a considerable gathering of natives at that time and place. Through an interpreter, communication was had with the congregation. According to my understanding, that was the first service conducted by authorized religious teachers among that people."

"He made this country, from Walla Walla to Colville, his missionary field for many years. He is a graduate of Williams college, Mass., and Hartford Theological Seminary, Conn., and is the father of Congregationalism in Eastern Washington. He has organized many churches, and is the founder of Whitman College at Walla Walla, the oldest collegiate institution in Washington. He aided in building the first Congregational church erected in this city, and put in its spire the first bell that sent its sonorous sound on the breeze of Spokane."

This is the first granite church edifice erected in this city, and as far as I can learn, the first in the State. It indicates solidity, permanency and stability."

The work of excavating was begun on March 28, 1890. When finished we expect the building to be substantial, convenient and enduring. The building alone will cost \$30,000, and when finished \$40,000. With the parsonage and land, the cost will be \$60,000.

The following articles were deposited in the copper casket by Miss Czie Cowley, a member of the church and the first white girl born in this county:

List of members.
Historical sketches and remarks.
Minutes of Congregational Association.

Names of building committee, architect and contractors.
Programme of corner-stone ceremony.
Prayer meeting topics, Christian Endeavor topics, and officers, etc.

Copies of the *Review* and other Spokane dailies.
Copies of the *Congregationalist*, *Christian Union*, *The Advance*, *The Pacific*, pamphlet descriptive of Spokane, reprints, etc.

Sketch of the old church and the new, by Mrs. T. D. Gamble.
Whitman college catalogue.

The stone was laid by the officers of the Free Masons, and a large crowd witnessed the ceremony. As the morning paper which contained a full account said: "The members of this congregation have cause to feel elated over the prospects of their church, which will be one of the finest and most substantial in the city when completed." COM.

BORN.

CHADDOCK.—At Fresno, September 19, 1890, to Rev. and Mrs. E. G. Chaddock, a daughter.

The Buffalo Supreme Court has decided that Mrs. Emma Tourgee will have to serve thirty-five days in jail for contempt of court in failing to answer regarding the financial affairs of her husband, Judge Albion W. Tourgee.

No less than eighty-nine newspapers have been started in the State of Washington between Jan. 15 and June 15 of the present year. Of this number 57 have been started west of the mountains.

Publishers' Department

Entered at the Postoffice at San Francisco as second-class matter.

The date against your name on the label of your paper shows to what time your subscription is paid.

The subscription Price of *THE PACIFIC* is \$2.50 in advance—which includes the payment of the postage by us.

Any old subscriber sending the name of one new subscriber, with \$2.50, can have his own paper another year for \$1.75.

THE PACIFIC will be sent free for one year to any person sending the names of three new subscribers, with the money.

The courts have decided that all subscribers to newspapers are held responsible until arrears are paid, and their papers are ordered to be discontinued.

Payment for *THE PACIFIC*, when sent by mail, should be made in Money Orders, Bank Checks, or Drafts. When neither of these can be procured, send the money in a registered letter to *THE PACIFIC*. All postmasters are required to register letters whenever requested to do so.

Dr. Talmadge has completed his manuscript for his life of Christ, which is entitled "From Manger to Throne." This title is peculiarly appropriate, compassing, as it does, the Lord's life from his cradling in the manger to his enthronement on the right hand of God. Preparatory to beginning the work of writing, Dr. Talmadge made a visit to and an extended journey through the Holy Land, passing over the ground and examining all the places made sacred and memorable by Christ's presence, and taking with him a camera, with which he made photographs of the many scenes that impressed him most, and which he has admirably used as corroborative testimony to the truth of the apostolic records. To travel over such holy ground and to read the Gospels on the spots described was to drink in an inspiration from the surroundings, and under these impressions much of the book was written. The book is superbly illustrated, and its publishers predict a sale of 1,000,000 copies the first year. It will be sold only by subscription. The Pacific Publishing Co., of San Francisco, Cal., are the sole agents for the Pacific Coast. We call attention to their advertisement in another column.

PIANOS AND ORGANS

Are sold by Kohler & Chase of San Francisco for cash, or on the installment plan, and at bottom prices. This is the oldest and largest piano and music house on the Coast, having connection in Los Angeles, California; in Portland, Oregon; and Helena, Montana, besides small agencies all over the Pacific States. They handle all grades of instruments, from the Decker Bros.—the artists' piano—down to the cheapest, well-made Bonadon piano. Don't buy any musical instruments without visiting this firm or visiting their warerooms, 1041 Market street, San Francisco.

The *Atlantic* for October has Dr. Holmes "Over the Teacups," Henrik Ibsen's "Life Abroad" and his later dramas; Mr. Fiske's "Benedict Arnold's Treason," Mr. J. K. Paulding's "A Wandering Scholar of the Sixteenth Century," Mr. McCracken's account of Alford and the open-air legislative assemblies which take place there, Professor Royce's paper on "General Fremont," a poem by Miss Thomas on "Sleep," the usual "Contributors' Club," and several critical articles. Houghton, Mifflin & Co., Boston.

The *New York Ledger* for Oct. 4th leads off with a brilliant character sketch of Henry W. Grady. A crisp editorial on "The Marvelous Revival of Prosperity in the South" tells its own tale. The Old South is pictured in the opening installment of a Kentucky story entitled "Reunited." James Parton tells the story of Cesar Rodney of Delaware.

In the October *Century* Professor Darwin, of Cambridge, England, contributes a paper on "Meteorites and the History of Stellar Systems." "A Hard Road to Travel Out of Dixie" is the accurate title of a paper in the new war-prison series. "Prehistoric Cave-Dwellings" is an illustrated paper by F. T. Buckford; several articles have special bearing on the fall elections.

"BATTLE OF GETTYSBURG."

The panorama of the celebrated "Battle of Gettysburg," corner Market and Tenth streets, this city, is on exhibition. The museum of live animals, electricity, phonograph, and magic lantern are free to Panorama patrons.

There has never been anything discovered that will equal Dobbins' Electric Soap for all household uses. It makes paint look like new, and clothes as white as snow. Our washwoman says it is a pleasure to use it. Ask your grocer for it.

The proprietors of Ely's Cream Balm do not claim it to be a cure-all, but a sure cure for catarrh, colds in the head and hay fever. It is not a liquid or a snuff, but is easily applied into the nostrils. It gives relief at once.

To oblige a good deacon who makes it, and our friends and the churches who need it, we have in this Pacific office excellent fermented wine. Price, 75 cents per bottle.

Rooms.—Persons desiring to rent furnished rooms in the best parts of San Francisco, by the day, week or month, please call at office, or send to THE PACIFIC.

THE TWENTY-FIFTH INDUSTRIAL EXPOSITION

OF THE—
MECHANIC'S INSTITUTE, 1890.

Opens September 15th,
Closes October 25th.

With a grand display of Inventions, Manufactures and Art. The latest Novelties and Improvements in Electricity will be made a special feature, including the celebrated Edison Tower of Light. The music will consist of a band of forty-two talented musicians, supplemented by the best Vocal Talent obtainable. Miss Mathilde Lennon, a noted Contralto Singer from London, and late from Boston, has been engaged, as also Miss Pearl Noble, the accomplished young California Cornetist. The Art Gallery, 300 feet long and 60 feet wide, will be filled with rare and beautiful works by local and foreign artists, in oil and water colors. Photography will be shown in the most attractive form by professionals and amateurs. Machinery of all kinds will be in operation, and many novelties exhibited for the first time.

ADMISSION.
Double Season Tickets.....\$5.00
Single Season Tickets.....3.00
Single Adult Admission.....50
Children.....25
Season tickets to members of the Institute, Half-Rates.

J. H. CULVER. DAVID KEER,
Superintendent. President.

J. M. LITCHFIELD,
REPUBLICAN NOMINEE FOR
Railroad Commissioner Second District.

San Francisco, San Mateo and Marin
Counties.

Entered at the Postoffice at San Francisco as second-class matter.

The date against your name on the label of your paper shows to what time your subscription is paid.

The subscription Price of *THE PACIFIC* is \$2.50 in advance—which includes the payment of the postage by us.

Any old subscriber sending the name of one new subscriber, with \$2.50, can have his own paper another year for \$1.75.

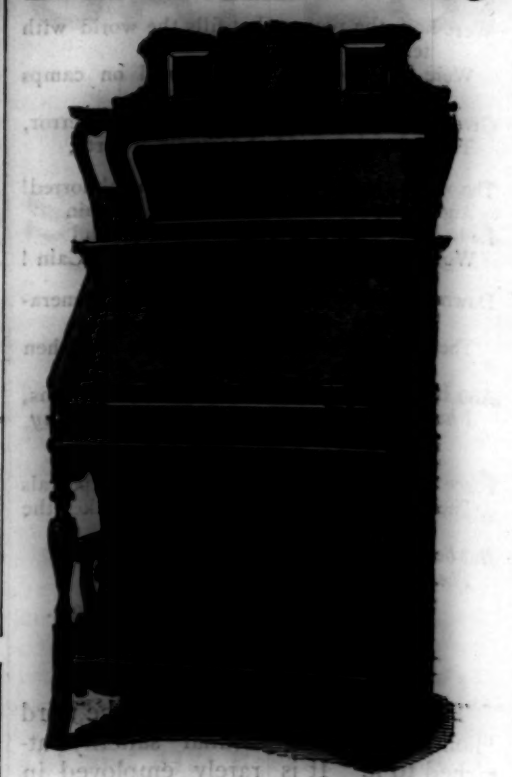
THE PACIFIC will be sent free for one year to any person sending the names of three new subscribers, with the money.

The courts have decided that all subscribers to newspapers are held responsible until arrears are paid, and their papers are ordered to be discontinued.

Payment for *THE PACIFIC*, when sent by mail, should be made in Money Orders, Bank Checks, or Drafts. When neither of these can be procured, send the money in a registered letter to *THE PACIFIC*. All postmasters are required to register letters whenever requested to do so.

Dr. Talmadge has completed his manuscript for his life of Christ, which is entitled "From Manger to Throne." This title is peculiarly appropriate, compassing, as it does, the Lord's life from his cradling in the manger to his enthronement on the right hand of God. Preparatory to beginning the work of writing, Dr. Talmadge made a visit to and an extended journey through the Holy Land, passing over the ground and examining all the places made sacred and memorable by Christ's presence, and taking with him a camera, with which he made photographs of the many scenes that impressed him most, and which he has admirably used as corroborative testimony to the truth of the apostolic records. To travel over such holy ground and to read the Gospels on the spots described was to drink in an inspiration from the surroundings, and under these impressions much of the book was written. The book is superbly illustrated, and its publishers predict a sale of 1,000,000 copies the first year. It will be sold only by subscription. The Pacific Publishing Co., of San Francisco, Cal., are the sole agents for the Pacific Coast. We call attention to their advertisement in another column.

LADIES' DESKS



Prices from \$13 upwards.
You will be certain to find just what you want in a stock of fifty different patterns to select from.

Five-o'clock Tea-Tables, Center-Tables, Fancy Tables, Hall Tables, are represented in our warerooms by over two hundred distinct patterns which we are selling at remarkably low prices.

We have over a hundred different book-cases displayed in our warerooms. All sizes, all woods, well made and finished; prices very moderate.

CALIFORNIA FURNITURE COMPANY,

(N. P. COLE & CO.)

Starr King Building,

117 to 123 Geary St., San Francisco.

B. NICOLL,

GENERAL

Commission & Purchasing Agent

(Late of 816 Market St.)

Rooms 46 and 48

Phelan Building,

MARKET STREET, SAN FRANCISCO.

Commissioners of all descriptions executed. Properties sold, let, exchanged or taken care of. Life and fire insurance effected.

JOHN F. LYONS,

NOTARY PUBLIC

And Commissioner of Deeds for all the States and Territories.

Office: 607 Montgomery St.
Residence: 1415 Polk St., bet. Pine and California.

Acknowledgments and depositions taken at any time, day or night. Loans negotiated. Real estate bought and sold, and legal documents carefully drawn.

\$10 TYPE WRITER

"THE WORLD"

The Samuel Hill Company

29 NEW MONTGOMERY STREET.

Opp. Wells, Fargo & Co.'s Express Office, San Francisco, Cal.

Send for descriptive circulars and price lists.

Book keeping, Shorthand, Type-Writing, Penmanship, Telegraphy, English Branches, etc.

PACIFIC Business College,

320 POST ST. SAN FRANCISCO

Life Scholarship, \$75.

T. A. ROBINSON, M. A., President

WHY LIVE IN LODGINGS?

STUDY THIS OUT!

\$150

Will enable you to go to housekeeping in a

Four-Room House or Flat,

With the following outfit of

Carpets and Furniture:

PARLOR—Tapestry Brussels Carpet, of good quality; Walnut Parlor Set, fine plush covering, comprising Divan, Sofa, Armchair, Patent Rocker, two Reception Chairs, and Center Table.

BEDROOM—Good Ingrain Carpet; Hardwood Antique Bedroom Set, including Double Bedstead, Bureau, with Swing Bevel Mirror, Washstand, Table, two Chairs and Rocker, Woven-wire Mattress, Top Mattress, Pair of Pillows and Comforter.

DINING-ROOM—Kidderminster Carpet; Antique Hardwood Extension Table, and six High-back New-Style Antique Cane-Seat Dining Chairs.